DELEGATION OF LEADERSHIP: A MODEL TO INCREASE AWARENESS OF CLERGY STRESS DUE TO IMPROPER LEADERSHIP SKILLS

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CONTENTS

ABSTRACT v

ACKNOWLEDGEMENTS vi

DEDICATION viii

ABBREVIATIONS ix

EPIGRAPH x

INTRODUCTION 1

CHAPTER

1. MINISTRY FOCUS 6
2. BIBLICAL FOUNDATIONS 28
3. HISTORICAL FOUNDATIONS 51
4. THEOLOGICAL FOUNDATIONS 66
5. INTERDISCIPLINARY FOUNDATIONS 82
6. PROJECT ANALYSIS 101

APPENDIX

A. INFORMATION DISCLOUSER……119

B. PRE AND POST QUESTIONNAIRE, RESULTS……124

C. DEMOGRAPHIC QUESTIONS, GRAPHS……...162

D. WORKSHOP MATERIALS……...171

E. FORMS……210

BIBLIOGRAPHY……212

ABSTRACT

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by
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The project context is St. Paul African Methodist Episcopal Zion Church (AMEZC), Dayton, Ohio. The problem within the context and other churches congregations is the lack of leadership delegation. This problem increases stress among the clergy and, in some cases, among staff. The hypothesis is that if clergy are taught critical concepts about delegating leadership responsibilities, then they will understand the connection between a leader's ability to exercise leadership and stress. The project will provide an awareness workshop using the mixed-method methodology such as pre- and post-surveys, Bill Gaultiere Survey Overload Inventory, observation, and interviews.

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I am devoting this space to thank God, who has kept me through this journey, who is the lover of my soul. Thank the Lord for giving me the grace and mercy to complete this project and giving my family the grace to witness and share in my accomplishment.

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DEDICATION

This dissertation is gratefully dedicated to my late loving husband, Rev. Dr. Leonard R. Dobbs. You always believed in me and believed in education. Your last words to me, “Honey, God have a great work for you,” and I want you to continue during God’s work.

To my late father and mother, A. B. and Manervia Hamerter, you are my heroes and taught me how to believe in myself and keep God at the head of my life. Thank you for making me the woman of God that I have become. Thank You!

With all my Love

Rev. Margretta L. Dobbs

ABBREVIATIONS

ABC	American Broadcasting
AMEZC	African Methodist Episcopal Zion Church
B.D.I	Beck Depression Inventory
BC	Before Christ
BAME	Bethel African Methodist Episcopal Church
COVID	Coronavirus Disease
DEUT	Deuteronomy
DMin.	Doctor of Ministry
EXOD	Exodus
IRB	Institution Review Board
ISA	Isaiah
KKK	Ku Klux Klan
ME	Methodist Episcopal
NIV	New International Version
NRSV	New Revised Standard Version
PROV	Proverbs
PS	Psalm
US	United States

“Our lives begin to end the day we become silent about things that matter.”

Martin Luther King Jr.

INTRODUCTION

Most clergies have served under church leadership from the old school leadership style, where the senior pastor had to make all the decisions and give the final word on all programs and administrative decisions. The old school leadership style would gather the ministerial staff and have meetings to share the pastor's vision and ensure that each pastoral team member understood the vision. Then, the pastor would call a meeting before the Sunday worship service to discuss what each ministerial team member would be asked to do before Sunday morning service. As I reflect on my ministry past and present, it is difficult for me in my current role. I am informed what role I will be taking before the service starts in my present position. Each clergy would know what function they would serve before Sunday morning in my previous church. The clergy staff was scheduled to preach at least once a month; the clergy might preach twice a year in the present context. When the clergy only preaches a few times a year, they lose some skills in preparing a sermon, thus weakening their delivery.

This project is titled "Delegation of Leadership: A Model to Increase Awareness of Clergy Stress Due to Improper Leadership Skills. This project aims for the senior clergy to delegate duties to the ministerial team members. In the delegation of leadership, if the senior clergy does not delegate some of their responsibilities to other clerical staff, they become stressed, leading to burnout. Suppose the ministerial staff and others do not

share in the decision-making or are given responsibilities, they will start feeling unappreciated. In that case, clergy run the risk of becoming stressed, leading to the possibility of becoming overwhelmed and stressed, leading to burnout. In some of today's churches, the clergy are afraid that they will lose their charge if they allow other ministerial staff to do too much. This is because they think the congregation might be more receptive to the other clergy. In the AMEZC, pastors are appointed for one year. After that, the bishop has the discretion to return them to their previous charge. Occasionally, the clergy is ordained at the Annual Conference and receives their first senior pastor appointment at the same conference. The office of senior clergy might be the clergy's first time serving in any leadership position, so they do not want to accept any ministerial staff's recommendations. It is evident when the clergy become overwhelmed, ill-tempered, lack pastoral care, overeat, experience family problems, cannot sleep, miss important meetings, are experiencing stress.

The clergy must find a continuum and motif from this project: the clergy stress and what could help reduce that stress that can lead to burnout. In this project, the issues raised in the local church, the senior clergy having problems with delegation tasks, lack of understanding of delegation of leadership skills run the risk of burnout. This project, "Delegation of Leadership: A Model to increase Awareness of Clergy Stress Due to Improper Leadership Skills*,"* will address the lack of leadership skills that contribute to stress that senior clergy face in the local church. Developing a model preventing clergy stress will help the clergy experiencing stress; these problems will benefit the model.

One critical question that needs to be focused on the theme's subject is why some clergy experience stresses during God's work. Why are some clergy facing burnout?

Many of these clergies have received a formal education. However, they may not want to accept constructive advice as Moses did from his father-in-law. One wonders why. Some clergy experience stress due to a lack of emotional support, low self-esteem, have experienced mental and physical abuse, and have no structure to help them accept help from pastoral care due to the stigma passed down through generations. The clergy recognize that the ministry is lonely, devaluing their abilities and allowing fear to intervene. With this loneliness, some clergy allows the over-evaluation of their resources. Therefore, they are reluctant to ask for help when needed.

Where are these clergy? In many cases, they could be clergy not called by God, looking for an easy way to make money, or they indeed may have been called by God but have forgotten to do self-care. These clergy members believe they can save the world but never allow someone to save them. However, the clergy performs pastoral care for their parishioners but refuse to seek self-care because of the past stigma. In some of the black churches in the past, pastors had to be everything to their congregations: pastor, lawyer, doctor, psychologist, whatever was needed at that moment.

Chapter One will give an overview of the stress that I endured, giving credence to the stress and watching what my father had suffered at the hands of the racist establishment what they did to him and his family. This thesis will explore the question that if clergy use delegation of leadership, their stress level would reduce. The information given in this thesis will attest that if the clergy were more aware of the stressor, they would be able to handle some of the pressing issues that affect them. Their family time would increase, more time to spend on teaching their ministerial staff, enabling them to serve the community better and be better servants of God.

Chapter Two will lay the biblical foundation for clergy on stress. This chapter uses Moses in the Old Testament Exodus 18:13-27 to teach the Israelites the decrees and laws of God. In this chapter, Moses' father-in-law had to give him constructive criticism to help him understand that what he was doing was wearing him out. For Moses, it was a lack of leadership delegation and delegating to others to listen to minor disputes. Instead, he would only listen to the major ones. God did not intend for Moses to do the ministry alone. So, this chapter will show the importance of delegating responsibilities to reduce stress. This chapter will also overview authorship, contextual analysis, detail analysis, synthesis, reflection, and summary of Exodus 18:13-27.

Chapter Three will provide information on the inception of the African Methodist Episcopal Zion Church provided by James Clinton Hoggard and the stress they endured to be a worshiper of God’s word. Finally, this thesis will give Hulme views on managing clergy stress because clergy is crisis people.

Chapter Four will include what clergy can learn from the Moses leadership style. This chapter will use practical theology to show that practical theology is just practical and not theoretical. We will see Osmer's four interdisciplinary approaches to practical theology, what is going on, why it is going on, what should be going on, and the appropriateness of information.

Chapter Five will explore the many theories that have been used to show how stressors can affect the clergy mentally and physically due to improper leadership skills. Many of them are interdisciplinary in their approach; others are psychological. Stress comes in many forms and can affect the body and mind differently. Most of the solutions stem from the stigma of receiving self-care from a therapist; one might be labeled as

having a mental health problem. This chapter will give a general background and basis for this project.

Chapter Six will summarize the Stress Overload Inventory, a test produced by Bill Gaultiere on clergy experiencing stress. Mr. Gaultiere granted permission to use his resource. The test consists of sixteen questions. If the participant scores four “yes” answers, they may be experiencing stress and need to consult their physician or consult with a licensed therapist. The demographic questionnaire was created and administered to the ten participants who participated because there was only one AMEZC in Dayton, Ohio; other clergies from different denominations were used. The questionnaire seeks to see if the participants are experiencing stress due to a lack of education, salary, gender, church size, and the church's location may be contributing to the cause of their stress or a lack of delegation of leadership. The data listed in chapter one is from the surrounding area of this context of this thesis. In addition, this writer created a questionnaire with pre-post questions to ask the participants about delegation of leadership and stress. The questionnaires were administered through survey planet.

The project calendar was created, all consents were sent to participants to participate in this study. The three workshops were scheduled: servant leadership, leadership/ stress, and pastoral leadership. The study begins by sending out the link to the participants to take the surveys.

CHAPTER ONE

MINISTRY FOCUS

As an associate minister at St. Paul AMEZC, I serve as associate clergy leadership. St. Paul AMEZC is in the inner city in the Residence Park community. I have responsibilities at the local church, assisting with morning worship service, reading Scripture, preaching two to three times a year, giving the pastoral prayer when asked, and assisting with Communion on the first Sunday.

There are different levels of education and training that clergy bring into the ministry. Does education play a part in the senior clergy leadership style? Do the lead clergy (pastors) determine how they delegate to their ministerial staff and other staff members? Through the model on delegation of leadership, the senior clergy's stress can be reduced by delegating leadership, inspiration, motivation, and revelation. However, the context must provide the ministry with opportunity for growth; it will give other clergy and staff members a sense of empowerment. Delegating responsibilities will allow the senior clergy and other staff members to operate in their gifts, utilize their talent for kingdom building, and be a blessing for all God’s people. Therefore, this chapter aims to bring my spiritual journey in the ministry and professional journey together to help understand the stress I experienced. This project aims to raise awareness of clergy stress due to improper leadership skills. The model will help clergy recognize when they are

experiencing stress while doing God's work. There is a lack of delegation of leadership within my context.

Reducing stress on the senior clergy by delegating to other clergy and staff members through teaching and awareness will reduce stress. Providing the staff with more obligations within the context will allow them to utilize their gifts and talents. In addition, this would allow the other clergy and staff to increase their knowledge of church administration, church management, and professional development related to sermons and sermon preparation. It would also build confidence among clergy and staff. This project, entitled "Delegation of Leadership: A Model to Increase Awareness of Clergy Stress Due to Improper Leadership Skills," addresses these issues. The mixed-method methodology was used to determine if clergy was experiencing stress because of delegation of leadership skills. A target population from AMEZ, Baptist, non-denomination, and United Methodist was used for this study. The questionnaire was constructed using open-ended and close-ended questions. The overall approach in this research study will be qualitative and quantitative. In addition, I contacted Soul shepherding and received permission to use Bill Gaultier's resources on clergy stress. Chapter six will discuss more on the research study.

As I reflected upon my personal experiences and my educational and vocational assignments, God has placed me back in this context to help move it to a greater height. On my husband's deathbed, he told me that God has more extraordinary work for me to do and made me promise that I would listen to what God would have me to do. After the calling into the ministry, and my husband's, son's death, I decided to enter the seminary. God does not call what he does not equip. I know that God is calling me to the pastorate.

Attending seminary allowed me to focus on the mental and spiritual elements needed to pastor a congregation and serve the community. I am eager to address a delegation of leadership in the local church to determine a model to improve the leadership skills that would reduce stress on the senior clergy, clergy staff, and other staff members in the local church. Through this model, the stressors that affect clergy, such as family and congregational issues, finances, and COVID-19, coupled with lack of time management, inadequate salary, and the inability to delegate leadership, only help heighten the level of stress. This project will enable the clergy to reduce their stress.

The project will help all denominational church clergy reduce their stress, making for a healthier church. Through my research and this DMin project, I pray that I will develop a solution to leadership issues that have plagued the church since its inception. As a result, my proposed DMin project will address leaders' delegation from the top to the church's lower level. This chapter aims to connect my fifteen years in the ministry and my professional abilities, to develop a leadership model to reduce stress among the clergy. Jethro, Moses's father-in-law, spoke to Moses on his delegation of leadership skills. God commissioned Moses to lead the Israelites and teach them the decrees and laws in Exodus 18:13–27 (NIV)) concerning leadership delegation. Moses accepted his father-in-law's constructive criticism to appoint others to serve in a leadership position, allowing him to listen to lesser disputes. I suggest that all clergy have the responsibility to delegate to their staff members to use their gifts and talent and reduce the senior clergy's stress. I hope this project will produce a model to help clergy reduce stress.

Context

I transferred in 2017 to St. Paul AMEZC as an associate minister to help serve the local congregation and community. The congregation size of St. Paul AMEZC is approximately one hundred on the roll. However, the active weekly attendance for worship service is thirty to fifty. A tremendous amount of work could be accomplished if the senior clergy would delegate to the ministerial and administrative staff within this context. Additional ministries, such as women's ministry, children's ministry, young couple's ministry, a feeding program, and family ministry, could flourish. The leadership of the context consists of the pastor and two associate ministers. The staff within this context consists of the deaconess, stewards, the minister of music, a pastor steward, and the trustee board. Each of these ministries is willing and able to assume additional responsibilities, thus reducing stress. The hypothesis is that if clergy are made aware of leadership delegation's importance, the results will help reduce stress.

Residence Park has been the home community of St. Paul AMEZC for more than fifty years. Unfortunately, the neighborhood started to decline because people rented property and were not vested in the community's needs.

> The community has a population of 4,110, median age 39.6., male/female ratio of 0.7:1, families with children under 47%, 5.71% of the population is white (Caucasian), 92.5% is African American, 0.00% Asian. Living in Residence Park is 11% lower than Dayton and 20% lower than the national average. The average household income $10K if less, $10K-$25K 28%, $25-$40K 18%, $40-$60 12%. Marital status 45% never married, 46% married, divorced 22% Widowed 15%. The overall crime rate in Residence Park is 194% higher than the national average. For every 100,000 people, 15.2% of daily crimes occur in Residence Park. In Residence Park, one will have a 1 in 14 chance of becoming a victim of any crime. Violent crime 2.38, property 18.00, and crime 23.8."[1]

[1] "Residence Park, *Dayton, OH Demographics,"* Area vibes, March 21, 2021, https://www.areavibes.com/dayton-oh/residence+park/demographics/.

However, some homeowners still believe that there could be a change in where the neighbors were headed.

According to the 2010 U. S. Census, "Centerville, Ohio, south of Dayton, 'the population estimates 23,703, median household income 73,904, the person in poverty, 5.5%, high school graduate or higher 95.5%, the median housing value 186,900, and the median income for female 30,195.'"[2] In comparison to the Residence Park area, the economic status is disproportionate. The average income for Residence Park is only $23,936, whereas it is $186,900 per household in Centerville. However, the church is in Dayton's inner city or a poorer section. The neighborhood only attracts African Americans with an exact economic status to make up the church's membership. Most of the members commute back to the inner city because this has been their church home for years, and a few live within the church's immediate surroundings.

As a result, the church membership has not increased much over the years. I propose that it lacks outreach, community involvement, and leadership delegation due to stress and low membership. The church does not have many programs. As an elder, I have not been given any responsibility or placed over any ministry. I have experienced stress and cannot use my gifts and talents to build God's kingdom in this context.

The church does not have any evangelistic or outreach program because the senior clergy has not delegated the responsibilities to anyone. The church structure uses the class leader system. The church uses the class leader style where each leader is given a certain number of members and must check their spiritual welfare and any other needs.

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[2] U.S. Census Bureau, "*Quick Facts:* Centerville City, Ohio," March 21, 2021, https://www.census.gov/quickfacts/centervillecityohio.

New members are placed in classes to learn about the church and what is expected. However, the senior clergy has appointed someone to oversee the spiritual welfare of the new members. I enjoyed working with the new member class in one of my past church appointments. Unfortunately, I have not been asked to help assist with them. St. Paul is the only AMEZC church in Dayton, Ohio. We are in the Mid-Atlantic District with a bishop overseeing the churches in their episcopal area. The district has financial responsibility that can sometimes cause a budget burden to the local church due to its size and the pandemic, which has caused added stress. The St. Paul church was built in the early 1960s when most people believed that steps and a steeple were stairways to heaven. However, it has become stressful for members and leaders to get an aging congregation into the sanctuary. As a result, some senior members cannot climb the steps and do not attend worship services. The combination of issues has caused stress for all who serve.

The Residence Park area is a vibrant community with families available to increase membership. Therefore, the whole church needs to do evangelism work in the community. Moreover, I pray that the development of this project will bring consciousness of delegating responsibility to clergy and others and will reduce stress.

Ministry Journey

As I reflect upon my personal experiences and educational and vocational assignments, I am more than capable and professionally equipped to assume the local church's additional responsibilities. I received my undergraduate degree from Wilberforce University in Organizational Management, a Master of Divinity from the United Theological Seminary, and am presently in the Doctor of Ministry program. I have become more theologically rooted in the Word, which has enabled me to exegete a

Scripture passage. I have improved my leadership skills through the classes that were taught. The spiritual formation classes at United Theological Seminary have helped me understand and view leadership delegation differently. The classes help the individual to be in communion with God. Many clergies are called to serve and develop programs and work together to build God's kingdom, and through my seminary training, I understand God's calling on my life. When God calls someone, the call is not to sit idle but to get busy doing kingdom work. With this model, all clergy stress levels will reduce when delegating responsibilities to other clergy and staff. However, this project will allow other clergy members to understand the delegation of leadership, reduce their stress, and increase ministry awareness and self-esteem in all areas that will enable them to become better servants of God.

My project context is a model that will help clergy in all denominations reduce their stress level by delegating leadership. The research data will prove that leadership delegation will reduce personal, professional, and private stress. Although I have become more aware of today's stressors, such as family, personal, and church, financial issues can become overwhelming. In addition, with the onset of COVID-19, stress among clergy in all denominations has increased.

The inability to delegate can only increase tension; therefore, a team effort is needed to participate in the ministerial process, which will enhance the overall administration and workflow within the context. As identified in my contextual analysis of St. Paul AMEZC, I propose that the delegation of leadership be necessary for all denominations and the local church. The teaching will allow leaders to focus more on their spiritual self-care while building a more cohesive staff.

Clergy in all denominations experience high levels of stress from the demands of ministry. These stressors are stress because of financing, congregant issues, frequent moves, lack of time management, poor salary, family issues, and inability to delegate leadership. When the congregation is small, many of these stressors are seen. However, the delegation of administration plays a vital role in stress reduction. I witnessed firsthand the stress my father endured, which has helped shape my spiritual journey in early life.

I reflected upon growing up in Eufaula, Alabama, in my spiritual autobiography. The African American was only allowed to attend a three-building school that included first through twelfth grades. As a first grader, I did not understand the stress of riding past a white school just down the road from my house. At an early age, I observed the impact of stress on my father's life. Growing up in Eufaula, Alabama, I had a hard time finding my tender voice. The sixties for African Americans were one of the ugliest times in American history. As a child with no understanding of why African Americans had to bow to White America, never looking them in the eyes was stressful.

My parents were devout Christians. We attended church every Sunday. Father, a deacon at Bethel African Methodist Episcopal Church, taught his family that God loves and cares for all his people, no matter their skin color. In the African Methodist Episcopal Church, the children had to sit on the front pew until they accepted the Lord and Savior Jesus Christ. One rainy day, I thought I heard God calling my name or thought it was God. "Margaret!" a voice seemed to be saying, although this seemed strange, as I was alone at the time. "Margaret!" I heard again. I was so afraid, I answered back, "Who are you?" There was no answer. The following Sunday, I joined the church. Baptized at an early age, believing that God would change the way African Americans were suffering

humiliation, beatings, murder, and hanging and were disinherited because of the color of their skin. God had just called my name, and it was God and that he would save us all from all the stress.

As a minister, my father attended the civil rights meetings held in secret. The Ku Klux Klan told the members and my father that they would be killed if they did not stop meeting. This time was stressful. Most clergy would not get involved with the movement because of retaliation. It was not long after the Klan told my father to stop attending the meeting that my nephew died at the hands of the Ku Klux Klan. The hate group broke my nephew's legs and both arms and threw him into a Bauxite mine. I hated God for allowing my nephew to die because of the color of his skin. I grew up with hate in my heart and stress for what others had done, trying to understand why these things had to happen. Even though I had been taught that God is love and that he is an on-time God, making things right, I still experienced stress. Father tried to explain that God did not do this; others' hate did not lessen my stress. As clergy in the African Methodist Episcopal Church, my father experienced stress and had to lean and depend on God to reduce stress. However, life for African Americans and our family did not get better, only worse, because of our father's involvement in the Civil Rights Movement.

My father was the first black man to speak to the Department of Agriculture and find out where to get assistance for black farmers during this time. It lessened his stress because all his work with the Civil Rights Movement was not vain. But unfortunately, the white establishment boycotted my father that year. The banks and vendors would not allow him to borrow any money or rent equipment to harvest his crop; this was very stressful for him and the family.

One day, my father, brother, and I was in the cornfield pulling corn. This white man called my father out of the cornfield and told him to stop working with the Civil Rights Movement, or they would kill him. However, it was very stressful. Right before my eyes, I thought my father was going to die. It was one of the most stressful days in my life when the white man went home to get his gun to kill my father. My mother pleaded with my father not to go back with his weapon to kill the white man because she knew that the Klan would kill him.

We all went to bed that night, fearing that the Klan would come and burn our house down. I often questioned if there was a God and He had forgotten our race of people. Eventually, my father left our family because the KKK threatened to kill him. I moved further away from God, and my stress level increased. I went to bed one night having a father and mother, only to wake up with only a mother. The next day, the Klans came to our house looking for my father, but he was not there; they burned a cross in our yard as a warning. Our father slipped away in the middle of the night, went to Montgomery, Alabama, and stayed with his brother. The next day boarded a bus to Toledo, Ohio, escaping to freedom.

The whole family was stressed, praying that the Klan would not kill all of us. The KKK kept doing things to my family, causing a great deal of stress. They burned my brother's house down, stole our land, beat my uncle to death, and threw him in the family yard. These actions are just a few of the things they did. Our mother kept telling us to pray. I asked the questions, "How can she expect a child to understand the power of prayer? Where was God?" If that were not enough, two of my brothers died a month apart; how much stress did God expect me to endure? The brother that died on my

birthday was my best friend. We were like twins growing up in the same grade all through school, and it is hard to forget the day he died because it was my birthday, which added more stress.

I have lost seven brothers through targeted death through it all, and I blamed God. However, in 1 Corinthians 10:13 (NIV), “God says that no temptation has overtaken you except what is common to mankind.” And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it. I know my God will not put on me any more than I can bear. However, the day I lost my hero, my dad, I hollered out, “My God, My God, why have you forsaken me?” When I reflect on the situation, my father died at the hands of the people he fought against for equal rights. However, God had a plan for me, which I did not understand at the time.

I graduated high school in three years and had my first son out of wedlock. I attended a Catholic university where I was the only black person in the class, the opposite of which I was accustomed. In retrospect, I should have never participated at that university because of the prejudice and stress I endured. One of my instructors told me that all I had to do have come to class; he would give me a grade letter of C. I wrote a paper for the course entitled “Pre-Judgment before the Due Examination Is Prejudice.” I left college and married that year, and a second son was born.

Scripture teaches that one should be evenly yoked. Second Corinthians 6:14 says, Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? Reflecting on my husband, he never attended church and was not baptized. I divorced after eight years of marriage with

three children to support. I wrestled with getting a divorce, trying to understand what God was saying about divorce. The Gospel of Matthew 19:1–12 speaks about the sanctity of marriage. I realized that our problem was that we were unevenly yoked. Filing for divorce was complex. Because I was raised that one must honor their vows once married. However, the stress was too much in the marriage, and my heart was filled with hate. I decided it was time for me to take my family to church and allow God to come into our lives. I remained single for the next eight years, only focusing on God. Joining the ranks of single parents of three children would be stressful and challenging, but I had God on my side. The Lord stepped in, and the healing process began.

Reflecting on what my father had taught me about God, I learned about God's grace, love, and, especially, forgiveness and patience through him. Now I had to put my parent's teaching to work in my heart. I asked God to send me a partner. I met the man with whom I would spend the next twenty-six years, Rev. Leonard R. Dobbs. I was of the Baptist faith, and he was a Methodist pastor. The Scripture says in Mark 3:25, "If a house is divided against itself, that house cannot stand." Hence, I switched my denomination to Methodist. My husband helped me understand the meaning of submitting to the other in fear of God. He also taught me how to surrender, sacrifice, and give oneself up to the other. We deliberately nourish and cherish each other and mold into one flesh, significantly reducing my stress. God gave us a spiritual assurance and strength that we could share until his death through all of this. Before my husband died, he wanted me to remember that God will take care of me through the devastating trials of life only if I trust and walk with him.

I ran from God. I knew God had a call on my life, but I was not ready to surrender. I worked in the ministry, teaching Sunday school, leading Bible study, working with the children's program, learning the Methodist ways, moving closer to God. I accepted the call in the ministry under my husband's pastorate. Jesus understood my pain; I returned home to the Father. God gave me a new beginning. God allowed me to experience joy and love and share how God can heal all wounds and remove the stressors in life. God does not call; God equips the called and calls the equipped. In Exodus 4:1, 10, 13 (NIV), Moses expressed fear and anxiety when God called Moses. However, God provided for him, "Who gave human beings their mouth? Who makes them deaf or mute? Who gives them sight or makes them blind? Is it not I, the Lord? Now go, I will help you speak and teach you what to say. God does not call the qualified; He qualifies those He called."[3] God called, and I entered a four-year study in the AMEZC. I later enrolled in United Theological Seminary to further my studies.

The most challenging thing in my life was saying goodbye to my son and husband. We drove to Cleveland Clinic, and I knew in my heart that it would be the last time my son would be with the family. I am very thankful that God gave me time to say goodbye to my firstborn. I stayed with my son day and night, praying for a miracle, asking God to let his will be done. I prayed, "Not my will," because all power was in God's hands. God gave me those days with my son, and those days allowed me to cry and come to the realization that the end was near. At the same time, I sat at his bedside, powerless, unable to change the dying process. It was the hardest thing I ever had to do. I

[3] "Exodus Chapter 4: '*God Does Not Call the Qualified. He Qualifies Those He Calls,*'" Jesus Avenue, July 25, 2012, https://jesusavenue.wordpress.com/2012/07/25/exodus-chapter-4-god-does-not-call-the-qualified-he-qualifies-those-he-calls/.

told my son that it was okay; I understood that he was leaving me. I thank God for the forty-two years we had, and I believe in my heart what God has told me, that he has gone to the Father. Jesus tells us in John 14:2, "My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you." (NIV)

Moreover, I believe in my heart that my son is occupying one of them. The substance of things I hoped for assured me that God would make things better one day or what I was seeking to come to fruition. Faith is God's substance and presence in our life, and through this assurance, I know that God is real and omnipresent. Because of my faith, I have the confidence that I can experience God. I have learned through this spiritual journey; my faith in God enables me to receive God's love and glory and be filled with his Holy Spirit. God had a plan for me early, and I did not understand God's plan.

I reflected on my father's involvement with the Civil Rights Movement as time passed. I now know why he had the conviction and strength to do what he believed was right. God was preparing me through my father, a man who feared God. Although waiting on God does not mean that we do nothing, we cannot expect God to do everything for us. Through my spiritual journey, I have learned that God gave me directions on what he wanted me to do while trusting him to direct my path.

However, in my childhood years, I did not understand why God allowed all the tragedies in my life. God was getting me ready for what was to come. My spiritual journey has taken me through stressful situations. I needed to adjust my behavior or, should I say, my attitude toward those I thought had wronged my family. God taught me the meaning of forgiveness, how I had to let go of the pain, hurts, racism, and the things

that have caused me to be antagonistic toward others. God did not change the circumstances because God wanted to change me. Studying and moving closer to God's Word has revealed many things to me, which has allowed me to see God present in a different perspective. I now know that closeness and intimacy with God are privileges, not a given. However, the more time I spent studying the Word, the more I transformed spiritually into his image. I had to accept that God would work with me because I was only a babe in Christ, and I had to put my trust in him. I tried prayer, and my prayers went unanswered, or should I say that I did receive an answer or not the response I wanted. I asked God what was wrong with me, what I had done wrong. I later realized that the only element to prayer is sincerity in my heart and believing that God hears and will answer in his time, not my time. All I had to do was allow God to help me and have mercy on my soul.

God has led me on different roads on this spiritual journey, and some were not easy or without stress. Sometimes God puts people through things to make them stronger and become better Christians. Every day, I will praise his holy name forever and ever in my daily walk with God. I have learned that it takes discipline to pray daily. Each day I see another side of God. Jeremiah declared, "His mercies are new every morning" (Lam. 3:2). I now understand that whatever the day brings, I will praise God. God is wonderful even when life was not treating me well. I will acknowledge God's greatness by praising and worshiping Him because he keeps me in good times and sad times, which has brought forth growth in my spiritual journey with God. I had to acknowledge that I had sinned before God; I asked the Lord to fix me with the hate and anger I had allowed to consume my life.

As I confessed that I had messed up, blaming the Lord for everything wrong in my life, I needed to repair my brokenness. I asked the Lord to purify me from my brokenness and make me whole again, to wash me so that I would be whiter than snow. I asked the Lord to give me back my joy again; the Lord broke me so that I could rejoice in his name. I was no good to anyone until my heart had been repaired and made whole again. I allowed anger, stress, and hate to consume me, which was sin, and sin blocked the flow of the power of the Lord in my life, and my heart needed fixing. I could never be effective in ministry until the Lord restored my life. The Lord moved in my life; I surrendered all to him. I asked the Lord to mold me again, bring order back into my life, and revive my soul.

Often wounded and hiding my genuine feelings of being in pain, there were stumbling blocks before me, which stunted my growth in the Lord. When I accepted the call from God, God restored my joy of salvation, and I am willing to obey. Only then can I teach his ways to those who have lost their way. After acknowledging the wrongs in my life, the stress, I vowed to God to help those who had suffered wrongs so that God might fix them the way he healed me. However, being reminded of David's prayer: *"How long, O Lord? Will you forget me forever?"* (Ps. 13:1) NIV. As a believer, regardless of my spiritual maturity, I reached a point so low that I felt that everyone, even God, had abandoned me. Psalm 13 reveals that Christ cannot be our Refuge if we do not hear his invitation to turn to him or remember he is there. Sometimes we have to hit bottom, go through dark spaces, or face incredible convulsions in our lives to see Christ even though he has been there all the time.

My spiritual journey has been stressful and challenging. However, I have gained invaluable insight into the leadership world's delegation and the church. My spiritual journey led me on an array of paths. My priority was with my husband and his ministry. He taught me how to let God in my heart, let God use me, and lead me to joy, love, and forgiveness. These changes have helped my ministerial skills. After my husband's death, I was transferred to a church in Cincinnati, Ohio, to co-pastor with the presiding elder. Through this co-pastorate, I learned the importance of leadership and delegating to others to reduce the stress that I was experiencing. It also helped me to grow spiritually in my ministry.

I realized that I needed more because I wanted to pastor one day. I am standing still now, waiting for God's directions. God has awakened me to who I am and how to be true to myself. God has allowed me to see my inner behavior, attitude, and desires and to learn how to measure up to those who profess to be Christ-like. At the awakening phase, I dealt with the comfort stage, set free of issues and stress that have held me back in my ministry. I reflected on this spiritual journey with prayer, telling the Lord that I admit to all the wrongs I have committed in my life so far. As I embarked on a new journey, I confessed that I had not always been all that I could have been. There have been numerous times when I disobeyed God. I have fallen short of his will many times. I asked God to forgive me for blaming him for all the tragedies and stress experienced in life.

Moreover, to forgive me for the hate I had toward him was a lack of understanding and, most of all, my lack of faith. Like David in Psalm 32:5, I acknowledged all my transgressions, sins, and inequities. I asked God to search my life

and change my heart so that I might feel, think, and do his daily will. I asked Jesus to cover all my sins with his blood and help me not to commit those same sins again.

The local church has many duties and responsibilities that the senior clergy could share to decrease the senior clergy's stress. As an outcome, if the senior clergy, another clergyperson, and staff work together intentionally to collaborate, reducing stress among the clergy is possible. Therefore, this project will address whether clergy members are aware that leadership delegation's importance will decrease their stress. Clergy awareness of proper delegation of leadership will result in stress reduction. The clergy of all denominations deal with stressors of all kinds. Stress results from church budget, congregational problems, time management, inadequate salary, family issues, and inability to delegate leadership. The project will address this issue. Due to the amount of AMEZC clergy in the area, this project will use clergy from a different denomination. Throughout this DMin project, the insight that I will learn through research will help other clergyperson use their leadership delegation skills more effectively.

In addition, it will help reduce the stress among the ministerial staff and other church staff members. According to Roderic Yapp, "there are two elements to an effective delegation leadership style. The first is a team member you are delegating the task to; the second is the task itself."[4]

The leader needs to use all members' expertise and appoint them to oversee appropriate programs. However, in my context as an ordained elder, I have not been given much responsibility. The project will show the clergy's frustration and stress. The

[4] Roderic Yapp, "*The Art of Delegation: How to Win with a Delegating Leadership Style," Leadership* Forces, March 31, 2017, https://www.leadershipforces.com/art-delegation/.

clergy staff's inability to utilize their gifts and talents can cause them to experience stress because of a lack of delegation from the head clergy. Serving in the ministry for more than fifteen years as an associate clergy, watching the pastor alone handle the problems that arose became stressful.

Although the clergy's role has changed over time, many challenges in the position continue. Due to various factors related to their work's nature, the clergy's office can undoubtedly become very stressful. Dealing with family and congregational issues, finances, and now COVID-19 only helps to heighten stress levels. On the other hand, the restrictions resulting from COVID-19 have given people a chance to reflect on life and what life is now. COVID-19, "what we know from the work of the Duke Divinity School, is that depression rates among the clergy double those of the general public because clergy members exposed to secondary trauma said, Sarah Lund."[5]

A "Wisconsin Council of Churches survey polled more than 430 clergies in 17 Christian denominations in July. It showed that 1 in 4 of them had seriously considered retiring or resigning due to stressors related to COVID-19. Ten percent of the responders said their employment was threatened due to COVID-19 related ministry decisions. COVID's effect on pastors includes burnout, harder and longer hours, long-term stress of remote worship, and constant uncertainty."[6]

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[5] Connie Larkman, *"Resources for Resilience Support Clergy through COVID-19,"* United Church of Christ, February 2, 2021, https://www.ucc.org/resources-for-resilience-support-clergy-through-covid-19/.

[6] Connie Larkman, *"Resources For Resilience Support Clergy Through COVID-19* - United Church Of Christ", United Church Of Christ, Last modified 2021, https://www.ucc.org/resources-for-resilience-support-clergy-through-covid-19/. March 12, 2020

Ministering to the ill or dying is a significant role of spiritual leaders in all religions. The clergy's stress level heightens because many patients are isolated, and no one can minister to them. Individuals near death often want to interact with God or get their lives in order and call upon clergy members to help in their final hour. The use of time management is another crucial task for the clergy. Suppose the clergy do not delegate responsibilities to other clergy members on staff. In that case, the stress level will rise due to the inability to delegate leadership to the ministerial team. The clergy are dealing with the stress of not holding Sunday worship service, being unable to visit nursing homes, and caring for their congregation.

However, although there are numerous elimination methods and reduction of stress among the clergy, one of the many methods this project will examine is leadership delegation. Without a doubt, delegating some of the responsibilities would lessen the clergy's experience of high-stress levels. The stress of ministry can negatively impact the clergy and their spouses, children, congregants, finances, and the communities they serve. Suppose the clergy are unable to work through the stress. In that case, they will experience negative results in their pastoral work, and the consequences can be significant, making continuity in their congregations hard to achieve. In addition, most congregations cannot forgive clergy who are experience certain indiscretions.

Eileen Williamson says there are many definitions for delegation. Delegation is one person giving another person "the responsibility, power, or authority to carry out a specific role or responsibility while maintaining accountability for the outcomes."[7] The

[7] Eileen Williamson, *"Leaders Must Learn the Art of Effective Delegation*," NURSE.Com, January 31, 2018, https://www nurse.com/blog/2018/01/31/leaders-learn-the-art-of-effective-delegation/.

ability to delegate effectively is a crucial skill needed by leaders at all levels. However, researchers have already demonstrated that factors can affect the delegation of leadership skills, such as personal mastery and unrealistic expectations.

Therefore, this chapter aims to connect my fifteen years in ministry and my professional abilities to develop a leadership model to reduce stress among the clergy. Jethro, Moses's father-in-law, spoke to him in Exodus 18:13–27, which exclaims,

> The next day, Moses took his seat to serve as judge for the people, and they stood around him from morning till evening. When his father-in-law saw all that Moses was doing for the people, he said, "What is this you are doing for the people? Why do you alone sit as judge while all these people stand around you from morning till evening?" Moses answered him, "Because the people come to me to seek God's will. Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God's decrees and laws." Moses' father-in-law replied, "What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. Listen now to me, and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him. Teach them the decrees and laws and show them the way to live and the duties they are to perform. But select capable men from all the people – men who fear God, trustworthy men who hate dishonest gain - and appoint them as officials over thousands, hundreds, the fifties, and tens. Having them always serve as judges for the people but have them bring every difficult case to you; the simple cases they can decide themselves can decide on simple cases. That will make your load lighter because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied. Moses listened to his father-in-law and did everything he said. He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, the fifties, and tens. They always served as judges for the people. The severe cases they brought severe cases to Moses, but the simple ones they decided themselves. (NIV)

I suggest that all clergy have the responsibility to delegate to their staff members to use their gifts and talent and reduce the senior clergy's stress. I hope this project will produce a model to help clergy reduce stress.

Conclusion

I propose my project's theme to be "Delegation of Leadership: A Model to Increase Awareness of Clergy Stress Due to Improper Leadership Skills." I suggest my abstract be: The problem within the context and other AMEZC congregations is the lack of leadership delegation. This problem increases stress among the clergy and, in some cases, among staff. This project hypothesizes that clergy being made aware of the importance of leadership delegation will result in stress reduction. I used the Mixed-method methodologies to evaluate leadership delegation and stress reduction among the clergy. The model for stress reduction among clergy will reduce the stress that clergy are experiencing. Delegation of leadership will hold information sessions on reducing stressors by delegating responsibilities to other ministerial staff and other staff members. Upon completing this project, the senior clergy will re-evaluate leadership delegation to determine if their stress level reduces due to their leadership change.

Evidence will show that without delegating responsibility to another clergy, the senior clergy and the other clergy experience stress. However, the rise of stressors that the church experiences, such as church finance, inadequate salary, time management, congregation issues, and COVID-19, have increased stress because of the lack of leadership delegation. If the ministerial staff and other staff members can use their gifts and talent, the stress will reduce, making the church healthier.

CHAPTER TWO

BIBLICAL FOUNDATION

This biblical project's central objective is to design a clergy model entitled "Delegation of Leadership: A Model to Increase Awareness of Clergy Stress Due to Improper Leadership Skills." The foundational Scripture-based in the Old Testament's Exodus 18:13–27.

Old Testament

The Old Testament Scripture is Exodus 18:13–27 written as follows:

> The next day, Moses took his seat to serve as judge for the people, and they stood around him from morning till evening. When his father-in-law saw all that Moses was doing for the people, he said, "What is this you are doing for the people? Why do you alone sit as judge while all these people stand around you from morning till evening?" Moses answered him, "Because the people come to me to seek God's will. Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God's decrees and laws." Moses' father-in-law replied, "What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone. Listen now to me, and I will give you some advice, and may God be with you. You must be the people's representative before God and bring their disputes to him. Teach them the decrees and laws and show them the way to live and the duties they are to perform. But select capable men from all the people – men who fear God, trustworthy men who hate dishonest gain - and appoint them as officials over thousands, hundreds, the fifties, and tens. Having them always serve as judges for the people but have them bring every difficult case to you; they can decide on simple cases. That will make your load lighter because they will share it with you. If you do this and God so commands, you will be able to stand the strain, and all these people will go home satisfied. Moses listened to his father-in-law and did everything he said. He chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, the fifties, and tens. They always served as judges for the people. The severe cases they brought severe cases to Moses, but the simple ones they decided themselves. In the past decades, many articles, books, and studies have been written concerning written about clergy committing suicide, leaving the church due to stress, rising health problems, rising divorces, and lacking adequate salary. Ministers in most denominations are given a charge (church) when they are ordained. However, clergy do not receive any manual on delegation of

> leadership's responsibilities or delegating some duties to other ministerial staff members. William E. Hulme, in his book Managing Stress in ministry, Hulme states that "Clergy are under stress for many reasons; first, clergy are crisis people. Second, ongoing ministry in crisis can affect them profoundly."[1] Wynnetta Wimberley provides a critical insight:
> There is a veritable crisis in the village. An unspoken, unrecognized, silent killer stalks the corridors of power and the highways and byways of community life. Far too long, communities of faith have overlooked, denied, or suppressed talk about mental illness within their ranks. This silencing has had devasting effects on members and families. A depressive illness that is a feature of all human communities is increasingly being recognized among the clergy. Increase in clergy suicide has recently catapulted this recognition onto a wider public arena.[2]

The universal church must establish clergy programs to open communication lines with a licensed therapist to release stress for those facing burnout. William H. Willimon, a minister to the university and Professor of the Practice of Christian Ministry at Duke, writes on frustration and fulfillment:

> Discipleship is no different from any venture that requires perseverance, tenacity, courage, fear, and persistence. The first statement that needs to be made is dissipation, loss of energy, "burnout," and flagging commitment. The major frustrations in ministry may be related to two fundamental facts: life, time, and space. Stress is produced when a person feels there is never enough time. There appears to be either a restrictive environment to function freely or two open-ended environments to manage effectively.[3]

This doctoral project seeks to address whether clergy should be aware of the importance of delegation of leadership to decrease stress because of improper leadership skills. The results will reduce stress. Clergy should deal with the ministry's demands that cause stress and reduce stress in their lives. The foundational Scripture (i.e., Exod. 18:13–27) will frame a model to recognize and reduce stress and burnout. This text's synergy

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[1] William E. Hulme, *Managing Stress in Ministry* (San Francisco, CA: Harper & Row, 1985), 2.

[2] Wynnetta Wimberley, *Depression in African American Clergy* (New York, NY: Springer Nature, 2016), vii.

[3] William H. Willimon, *Clergy and Laity Burnout* (Nashville, TN: Abingdon, 1989), 45.

will focus on a clergy model on reducing stress and giving insight to clergy that God did not intend for them to do the ministry's work alone. The Old Testament text will explore Moses's model, illustrating the importance of delegating responsibilities to reduce stress and burnout. Moses's model also demonstrates that clergy need to seek advice and counsel from other ministers or mental health professionals. The model will discuss how to organize, trust, and encourage others on shared responsibilities in the work of God-fearing individuals to be co-laborers in the works of God.

Moreover, The model will show how to accomplish one's goal. According to ABC News, "These are daunting times for U.S. clergy of many faiths as the age-old challenges of their ministries are compounded by newly evolving stresses. Somehow in the United States, we expect our clergy to be superhuman when it comes to these things, and frankly, that is an unrealistic expectation."[4] What is meant by this statement is that clergy need help in these trying times. Clergy need to seek help from licensed professionals; clergy need an outlet. The model will display the importance of listening to constructive criticism from those who have experienced similar circumstances and give firsthand knowledge and wisdom. Moses received constructive criticism from his father-in-law" what you are doing is not good" (Exod. 18:17), and Moses's stress level decreased. This model will address the impact of stress on the human body, family, congregational issues, finances, COVID-19, and how stress causes burnout. The clergy is leaving the ministry because of the demands, causing their stress level to increase.

[4] David Crary, "*Stresses Multiply for Many US Clergy*: 'We Need Help Too,'" ABC News, February 18, 2020, https://abcnews.go.com/US/wireStory/stresses-multiply-us-clergy-69047844.

The model will also look at Moses as God's chosen leader to lead the Israelites to the Promised Land. It will show Moses's perception of leadership skills. Still, it was not a lack of education because Moses had the best education of his time. Clergy have been dealing with stress and burnout for some time. Fuller Theological Seminary conducted a study in late 1980 and uncovered the following:

- Ninety percent of pastors work more than forty hours per week. Eighty percent believe that pastoral ministry is affecting their families negatively.
- Thirty-three percent say that being in ministry is a hazard to family.
- Seventy-five percent have reported a significant crisis due to stress at least once in their ministry. Fifty percent felt unable to meet the needs of the ministry. Ninety percent felt they were not trained to cope with the ministry demands. Forty percent reported at least one serious conflict with one parishioner once a month. Seventy percent of pastors do not have someone they consider a close friend.
- Thirty-seven percent admitted having been involved in inappropriate sexual behavior with someone in their congregation. Seventy percent have a lower self-image after being in pastoral ministry than when they started.[5]

This study gives a good view of the stressors clergy were facing two decades ago. However, Michael Lowe Morris and Priscilla White Blanton found the following:

- Clergy rank in the top ten percent of the population in terms of education but ranks 325th out of 432 occupations in terms of salary.
- Clergy families lack adequate quality time together, thus eroding family identity and cohesion.
- Clergy are described as being in the "holy crossfire," as the clergyperson and their family attempt to juggle the expectations of self, family, congregation, denomination, and God.[6]

Although recently, on a national level, more than 2,500 religious leaders were involved in pastoral leadership research done at Duke Divinity School:

> They found that ten percent of all that was surveyed reported being depressed, while forty percent stated that they are were depressed at the time and worn out.

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[5] J. Fred Lehr, *Clergy Burnout* (Minneapolis, MN: Fortress, 2020), 4.

[6] Lehr, *Clergy Burnout*, 5–6.

> The study also found out that other serious health problems among clergy leaders, which included seventy-six percent of the clergy, were either overweight or obese compared to sixty-one percent of the general population. The study also reported that sixteen percent of the male pastor and twenty-four percent of female pastors complained about problems with depression.[7]

The clergy at the local church fits within these studies. The Moses model is an excellent example here. Moses sat from morning to night listening to the Israelites' problems. His father-in-law Jethro had to tell him that he was overworking himself. Moses was able to accept counseling from Jethro to reduce the stress level he was experiencing. Moses was facing burnout.

The words *burnout* and *codependence* are sometimes misused in the English language. Webster's dictionary defines burnout as "exhaustion of physical or emotional strength, usually as a result of prolonged stress or frustration."[8] The word *codependence,* according to Lehr,

> is a set of maladaptive behaviors that a person learns to survive in an experience of greater emotional pain and stress that are passed on from generation to generation? These behaviors and their accompanying attitudes are self-defeating and result in a diminished capacity. Codependents do not take adequate care of themselves and are far too controlled by (or controlling of) others person's behaviors and attitudes. [9]

Anne Wilson Schaef states, "Eighty percent of helping professionals suffer from codependence."[10] Individuals are suffering from codependence; they are in denial. Often clergy are expected to keep everything in order, such as worship services, finances,

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[7] Lehr, *Clergy Burnout,* 5.

[8] Webster's New World College Dictionary, 4th ed. (2010), s.v. *"burnout."*

[9] Lehr, *Clergy Burnout,* 11.

[10] Anne Wilson Schaef, *Co-Dependence: Misunderstood–Mistreated* (San Francisco: Harper & Row, 1986), 44.

committees, and day-to-day operations. There is no one else to take on these responsibilities; everything rests upon the clergy's shoulders. When there is a failure, the pastor gets the blame, not the members.

The clergy held to a higher moral standard than the members. Members think they do not have to be as pure and faithful as the clergy. Clergy must deal with anxiety, fear, and unseen worries. There is no one there to care for the clergy's needs, but the members believe that the clergy must care for their needs. The clergy are expected to care for the congregation no matter what happens—sickness, death, and any calamity. The members expect the clergy to take on all the problems within the church family. The clergy is whom the church family turns to for a word of encouragement. A spiritual leader is supposed to have the answers to all their problems. The clergy is expected to be the mascot keeper of the moral of every question or situation in other livelihoods. The Moses model shows that others can serve the divine and represent holiness.

The clergy need to own this disease because Jesus said, "You will know the truth, and the truth will make you free" (John 8:32). When clergy recognize the truth, they must accept support from their congregations, executives board, and judicatory executives to acknowledge the fact to be free. Moses knew the truth, and he took Jethro's advice and appointed judges to listen to problems that were not serious. Instead, they only brought him more severe problems.

W. Wimberley writes, "A young African American pastor in Georgia committed suicide enroute to church one Sunday morning. His suicide sent shock waves throughout the African American Christian community. The unspoken question, 'How could a pastor

commit suicide?'"[11] Although everyone experiences burnout (stress) in their lives, clergy experience more significant stressors because of their occupational hazard as clergy members. Wimberley states, "The fields of pastoral theology, care, and counseling currently lack adequate resources to address depression among African American evangelical pastors because they fail to provide appropriate methods of evaluation, self-care, and accountability among black clergy leaders."[12] However, for the most part, African–Americans do not seek counseling because of the stigma that there must be something wrong with the individual or because they fear losing their churches due to mental illness. However, as a pastor's daughter experiencing what he endured as a leader, seeing that he would always display strength even though things were in disarray.

Overview

After this brief introduction, contextual analysis and a detailed report will be presented. The study's components include a brief reference to historical opinion, authorship and date of origin, literary content, and structure, which frames the model's support for this project. A synthesis and reflection follow along with a brief concluding summary.

Historical Background

Exodus is the second Book of Moses, the lawgiver and deliverer of Israel. Exodus is broken into three divisions: (a) the divine power as seen in the war between Yahweh and Pharaoh, (b) the Israelites' oppression in Egypt, and (c) the liberation of Israel, the prominent people's introduction. Moses, the divine leader, was chosen by God to lead

[11] Wimberley, *Depression,* 3.

[12] Wimberley, *Depression,* 4.

Israel from Egyptian bondage to the Promised Land through the wilderness wanderings. Scripture strongly points to Moses to be the author of Exodus:

- And the Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of the Amalek from under heaven."[13]

- These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. Moses' author their goings out according to their journeys by the commandment of the Lord: and these are their journeys according to their going out" (Num. 33:1–2).

Mark 12:26 (NIV), New Testament, points Moses as the author of Exodus: "Now about the dead rising—have you not read in the Book of Moses, in the account of the burning bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob?" (Exod. 3:6). Jesus Christ also said that Moses was the author: "He said to them, "this is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the prophets and Psalms" (Luke 24:44).

F. B. Huey declares, "Archaeological discoveries have confirmed the accuracy of customs and names that are found in the Pentateuch and suggest that the author was not writing hundreds of years after the event."[14] However, Dozeman, Schmid, and Schwartz write,

> The authorship of the Pentateuch is attributed to Moses in Jewish and Christian traditions. The "authorship identification of the Pentateuch as the Torah of Moses already in the Former Prophets indicates that Mosaic authorship is embedded in the formation of the literature. Only God and Moses write in the Pentateuch. The divine authorship emphasized the religious authority of the literature as a revelation. Moses writes four distinct genres of literature: prophecy about the holy war (Exod. 17:14), laws (Exod. 24:4; 34:27–28; Deut. 31:9, 34), the history of the

[13] Exod. 17:14, New International Version. Unless otherwise noted, all Scripture references in this document are from the NIV.

[14] F. B Huey, *Exodus* (Grand Rapids, MI: Zondervan, 1983), 8.

> wilderness journey (Num 33:2), and a song (Deut. 31:9, 22). The apostle Paul referred to the Pentateuch as the law of Moses (1 Cor. 9:9). The author of the Gospel expressed the same thought when the Pentateuch is indicated simply by reference to its author, Moses (Luke 24:27), later described as Moses's law (Luke 24:44). [15]

Acts 7:22 indicates that Moses's qualifications and education point to Exodus's author: "Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action" (Acts 7:22).

Moses was acquainted with all that was happening, had been in the wilderness with the Israelites for forty years, was God's appointed leader (deliverer), and knew all the customs. The evidence is strong that Moses is the author of Exodus, as Scripture indicates. Exodus, written around 1446–1406 BC (Acts 7:22–23), Moses spent forty years in Egypt. In Exodus 2:15, Moses lived forty years in Midian. (Deut. 8:20) forty years were leading the Israelites in the wilderness.

Moses lived one hundred and twenty years (Deut. 34:7). "And it came to pass in the four hundred and eightieth year after the children of Israel was come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month (April, May), that he began to build the house of the Lord"[16] (1 King 6:1). Exodus's purpose was to give the Israelites a permanent record of their history and law to show them how to serve and worship God. Historically, Exodus was for four purposes: (a) to teach Israel that there is only one living God (Isa. 43:10–13), (b) to show Israel that God chose them, (c) to make known to Israel that the Savior's promised seed

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[15] Thomas B. Dozeman, Konrad Schmid, and Baruch J. Schwartz, *The Pentateuch* (Minneapolis, MN: Fortress, 2017), 33–34.

[16] Tremper Longman, Raymond B Dillard and Raymond B Dillard, *An Introduction To The Old Testament* Grand Rapids, Mich.: Zondervan, 2009. 66

will be sent into the world through them, and (d) to teach Israel they were to receive the Promised Land, the land of Canaan, and that God would be faithful to his word.

Exodus is the Great Book of Israel. Exodus means departure, going out, exiting out, a road out, or a way out. The Latin translation from the Greek Bible is Exodos (deliverance, departure). Exodus is a continuation of the Genesis story and one of the most important books in all the Word of God. Exodus gives explicit instructions on how God wanted his people to worship and provides this through the tabernacle model. God charged Moses to follow the instructions precisely as God revealed through these blueprints. Moses built a place where people could approach and worship God precisely as God dictated.

The book of Exodus, according to critical scholarship, continues the "three primary sources that characterize the first four books of the Pentateuch, namely Yahwist (J), Elohist (E), and the sacerdotal or Priestly (P) together with a legal unit (Deuteronomy). Thus, the Pentateuch is not the work of a single author or school of authors. Originally there were three more or less independent versions of the main event narrated in the Pentateuch—the exploits of Abraham, Isaac, and Jacob; the Exodus; the journey through the desert; the revelation on Mount Sinai—which was then spliced into a single text by anonymous redactors of the postexilic period.[17]

However, scholars since Mendenhall "[have] pointed to Hittite treaties with their integration of law and historical prologue to assert the integrity of the two parts. Recently, the Hittite treaty model has been criticized and even discounted due to the

[17] George V. Pixley, *On Exodus* (Maryknoll, NY: Orbis, 1987), xvi.

fluidity of the genre, among other things, but the basic point that law flows from history stands intact."[18]

Two biblical texts are relevant to Exodus 1 Kings 6:1 and Judges 11:26. In the four hundred years of Solomon's reign over Israel in the month of Ziv (second month), the Israelites had left Egypt and built the temple. Scholars can place the Exodus date of 967 BC. There are two reasons why the fifteenth-century dates are often rejected: Exodus describes the Israelites as slave laborers who built Pithom, and Ramses's cities built for Pharaoh.

Contextual Analysis

Although this is not the first time Moses encounters problems with the Israelites' murmuring and grumbling. This passage speaks to the problem (Exod. 18:13–27), which is compelling. Yahweh commissioned Moses to lead the people, but the people insisted on not following Moses's instructions. However, this text parallels the account in Deuteronomy 1:9–18, "where Moses reminds the people of this event before crossing the Jordan River into the Promised Land. Surprisingly, Jethro is not mentioned at all in that passage and therefore is given no credit for his helpful advice in this chapter."[19] Therefore, this does not give credit to Jethro's helpful advice. In verses 13–17, "the appointment of Judges may also be expressed by Moses appoints Judges or Moses appointed people to decide disputes. Which could express Jethro advises Moses or Jethro

[18] Tremper Longman and Raymond B. Dillard, *An Introduction to The Old Testament* (Grand Rapids, MI: Zondervan, 2009), 65.

[19] F. B. Menadmin, "*Translation Process," FB Manpower*, January 23, 2015, https://fbmen.info/translationprocess/.

advised Moses to appoint judges."[20] The Revised Standard Version records Exodus 18:13–27 as, "On the morrow sat to judge the people, and the people stood about Moses from morning till evening." Whereas the Tyndale Bible records Exodus 18:13–27 as, "The next day Moses was settling disputes among the people, and he was kept busy from morning till night."[21] In verse twelve, the morrow means the following day, which translates the day after the sacred meal.

However, according to George V. Pixley, Moses's explanation to his father-in-law cites three elements of Israel's system of justice.

> (1) Consultation of God when one wishes to know whether a proposed undertaking would be pleasing to God (Samuel 28:6, 1 King 22:5–8, 2 Kings 3:11), or when one is faced with illness or some other calamity and wishes to know its cause or cured (Genesis 25:22, 1 Samuel 9:9, 1 Kings 14:5, 2 Kings 1:2).
>
> (2) Consultation of elder, usually for a decision in litigation between two Israelites—but difficult cases from the Levites of the temple Deuteronomy 17:8–13.
>
> (3) Instruction in the law and divine norms to orient national life, a task Deuteronomy entrusts to the Levites (Deut. 31:9–13). Moses states that, as a judge, he combines these three functions.[22]

Jethro did not see this as the problem. The solution Jethro believed was a bureaucratic inefficiency in the administration of justice. He suggested a more effective way of administration. Moses accepted Jethro's suggestion to lead by appointing trusted individuals to hear ordinary cases. Moses hears the difficult ones. However, this would allow Moses to consult with God to give God's law and reserve himself as the people's representative before God: "Moses gains no advantage from the Israelites labor, nor does

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[20] Osborn and Hatton, *Handbook*, 437.

[21] Osborn and Hatton, *Handbook*, 437.

[22] Pixley, *On Exodus*, 114.

he have the power to compel them to do forced labor. What we have is a bureaucratic revolutionary organization."[23]

Detail Analysis

Initially, Moses had sent his wife and sons back to his father-in-law, and he was at the mountain of God with the Israelites, listening to all their problems. Moses was a man who was committed to the words and the work of God. However, "Israel has a crucial concern for institution building, for establishing stable procedures and due process, which will make justice everywhere available and reliable. The narrative that Jethro dominates may be divided into three distinct parts: the statement of a problem (vv. 13–16), Jethro's intervention with a proposed solution to the problem (vv. 17–23), and the resolution by Moses (vv. 24–27)."[24]

In the book of Exodus 18:13–18, Moses's father-in-law gave him the advice to appoint judges to keep him from being overworked:

> The Israelites were to submit their problems to the elders of the people, who would congregate at the entrance to the village (Ruth 4, Amos 4:12). They were serving under the old system they used; however, Moses used this, not the system. Here the plaintiffs and defendants would come to the supreme leader, the liberator, to resolve their disputes, and they had to wait in line all day long to present their cases. Jethro censures this procedure for its inefficiency. Here describe the problems that Moses is overworked. The text begins with, "Moses sat as judge." The text assumes that Moses is the primary leader of Israelites, and it is affirming here that he is practicing justice from morning to evening. Moses' primary concern was for the Israelites, not only for simple political pragmatism.[25]

However, it derived from and belonged to the very character of God: "Jethro asks Moses why Moses shoulders such an impossible burden. In Moses's answer, Moses

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[23] Pixley, *On Exodus*, 426–27.

[24] Richard J. Clifford et al., *The New Interpreter's Bible* (Nashville, TN: Abingdon, 1997), 827.

[25] Clifford et al., *New Interpreter's Bible*, 827.

asserts that he is preoccupied with 'inquiries of God' (i.e., pronouncing oracles from God) and instruction of God (vv. 15–16)."[26] Moses is not dispensing little practical advice or positive law but the real Torah of God.

In Exodus 18:17–23, Jethro recognizes that Moses is practicing an unworkable task and cannot maintain this heavy docket. Here, it is unclear whether Moses is concerned with control or unreflective and never realizes a more workable, practical system:

> Moses seems not to have much common sense about administrative matters. Nevertheless, such dominating figures often do not; Jethro fears Moses that he will "burn out." Jethro's solution is that Moses must learn to delegate. Jethro proposes a judicial system that is more advanced than the one Moses is practicing. Jethro proposed to Moses (A) Recruitment of good people (v. 21). (B) their training and preparation (v. 20). (C) a system of courts for different social units (v. 21). (D) a "high court" over which Moses would preside (v. 22) and continued affirmation that the entire system would refer to the will of God (vv. 19, 23). Here the importance of the Jethro plan is the qualification of the judges (v. 21). They are to be able, God-fearing, haters of dishonest (violent) gain.[27]

The qualifications are theologically based and aware of corruption. Still, they are aware of the modest temptations of bribery and economic manipulation: "A system such as this will save Moses from burnout, but more important, it will let the community go home in harmony and wholeness, free of conflicts, enjoying a stable, shared welfare (v. 23)."[28]

In Exodus 18:24–27, "Moses accepts the proposals of Jethro and implements them. Moses was able to delegate. Moses does not need to control all details of judicial administration. The text ends with Jethro's departure, leaving Moses at the mountain of

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[26] Clifford et al., *New Interpreter's Bible*, 827.

[27] Clifford et al., *New Interpreter's Bible*, 827.

[28] Clifford et al., *New Interpreter's Bible*, 828.

God."[29] "The two texts are commonly reduced to illuminate this encounter with Jethro. First, Deuteronomy 17:8–13 how's in more exacting fashion the establishment of a judiciary system with a central high court."[30]

In contrast to the Exodus passage, which moves from Moses down to able men, Deuteronomy 17 moves up to Levitical priests. "It is worth observing that in this text, the occupants of the high court positions are to be Levitical priests, those who claim to survive from the lineage of Moses and Aaron (cf. 6:14–25)."[31] The text expresses that the ultimate justice administration is not considered self-serving but rooted in the Bible's foundation. Norbert Lohfink has suggested "that (Deut. 17:8–13) belongs to a broader text of (Deut. 16–19), which serves as a constitution in ancient Israel, providing for the constitutional separation of power."[32] Lohfink sees this as a crucial government principle in ancient Israel, whereby absolutizing authority is resisted and precluded.

Exodus 18:13–27 states a safeguard against the primary Mosaic office. A second related text is 2 Chronicles 19:4–11: "King Jehoshaphat institutes a judicial reform in Jerusalem in the ninth century."[33] Historical–critical researchers believed that Jethro instituted Israel's social justice characteristic in retrospect to Jehoshaphat. The King would establish a judicial system. Any newly appointed member would judge their moral and personal qualification as of the utmost importance (vv. 6–7). "The new judges had to

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[29] Clifford et al., *New Interpreter's Bible*, 828.

[30] Clifford et al., *New Interpreter's Bible*, 828.

[31] Clifford et al., *New Interpreter's Bible*, 828.

[32] Norbert Lohfink, Great Themes from the Old Testament (Chicago, IL: Franciscan Herald, 1982), 55–75.

[33] Clifford et al., *New Interpreter's Bible*, 829.

be clear that justice concerns not human wishes, but Yahweh's agenda."[34] The new judges must be above reproach and not taken into bribes. Deuteronomy 16:19–20, a passage closely connected to Exodus 17:8–13, indicates, "Do not pervert justice or show partiality. Do not accept a bribe, for a bribe blinds the eyes of the wise and twists the words of the innocent. Follow justice and justice alone, so that you may live and possess the land the Lord your God is giving you."[35] Israel and Jehoshaphat knew that the judicial system had to remain free from the leverage of economic power. These two texts view Israel's thoughts concerning justice and keeping an impartial community.

Synthesis

The text conveys the significance of delegating responsibility to others not to overwork oneself. Moses was committed to God and the Israelites. However, he did not have a sound system to overload himself. As a result, Moses took his father-in-law Jethro's advice on reducing the workload. As a result, Moses appointed men of good character to listen to the lessor infractions. Moses only heard the more bitter disputes and demonstrated a good leader's sound characteristics. Moses received constructive criticism from Jethro and used it to his advantage. A good leader can realize when they are overloaded, and it is time to seek advice from others in their field. As a result, Moses reduced his stress level and served the people as God had intended for him to do. Moses is a valuable model of servant leadership and teamwork in reducing stress among the clergy.

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[34] Clifford et al., *New Interpreter's Bible*, 829.

[35] Clifford et al., *New Interpreter's Bible*, 829.

Reflection

"We may reflect on the odd "juxtaposition of vv. 1–12 and vv. 13–27. As we have seen, the first of these units is a celebration of the Exodus, and the second is about the institutionalization of justice."[36] There is no connection between the two texts other than Jethro's works. Their comparison, however, is a temporary stay of Israel's hardship from the beginning to the end of their journey. Israel rejoices in God's extraordinary supreme act of liberation. The contrast between the Scripture affirms that Moses's idea of a free community was not what Jethro had visioned for the Israelites. The pericope of Exodus 18:13–27 is what Jethro wanted Moses to develop and sustain to maintain a stable community using daily social practices. However, Moses assumed that power and passion were needed to maintain a community. The Israelites' story is the center of Exodus justice. The basic understanding of justice is Aristotelianism, assuming that justice is a closed retribution system where people receive what they deserve. This system describes well-to-do, deserving people who believe that the undeserving get what they deserve—nothing. Exodus justice is a different type of punishment. When the Israelites were enslaved under Pharaoh, they had no rights and were entitled to nothing.

According to the Egyptian values, the awe of Exodus is that Yahweh did not give the Israelites what they "deserved"—the Egyptian values. God made a difference (Exod. 8:23) and gave the Israelites what they needed for them to sustain themselves. Exodus justice was an offset, giving the disadvantaged more than they deserved.

Although clergy today serve under the New Testament, the model is still the same. The clergy must learn to delegate responsibilities to others within the local church

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[36] Clifford et al., *New Interpreter's Bible,* 829.

to reduce stress. At the AMEZC, some pastors are under a great deal of stress. Some examples of increased pastoral stress are slow church growth, increased funerals due to COVID-19, congregational problems, lack of quality time with their family, low salary, and administrative issues, just a few to mention. Therefore, the clergy's ability to delegate is crucial to reducing stress. “Studies have shown that seventy-five percent of clergy experienced periods of major stress, thirty-three percent seriously thought of leaving what they conceived to be their lifework, and clergy ranked third in the number of divorces granted each year.”[37]

The ministry is stressful and can be more stressful for female clergy, according to Rayburn, Richmond, and Rogers. This study suggests that

> more than half the participants were women, and the women experienced significantly higher personal strain than men. They felt under more significant psychological, interpersonal, and physical stress than men. Although men and women did not differ overall in terms of occupational stress, women did have a greater sense of role overload than men. Men experienced more role ambiguity and role boundary stress than women. Whereas in the smaller sample, women reported a greater sense of having too much to do (role overload), in this later investigation, men reported greater difficulty in managing competing priorities and expectations (role ambiguity) and in managing conflicting demands and loyalties (role boundary) than women. Likewise, in this larger study, men reported greater physical, vocational, and interpersonal strain men reported greater physical, vocational, and interpersonal strain in this larger study than did women.[38]

Nevertheless, the ministry is stressful and very demanding. Clergy called into the ministry, young and old. Some attend seminaries full of faith, visions with plans, and energy, ready to pastor their first church. Still, they forgot to take their manual on what to

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[37] H. Newton Malony, “*Clergy Stress: Not So Bad after All?” Ministry*, May 1989, https://www.ministrymagazine.org/archive/1989/05/clergy-stress-not-so-bad-after-all.

[38] C. A. Rayburn, L. J. Richmond, and L. Roger, “*Men, Women, and Religion: Stress within Leadership Roles*,” Journal of Clinical Psychology 42, no. 3 (1986): 540–46, https://doi.org/10.1002/1097-4679(198605)42:3%3C540::AID-JCLP2270420324%3E3.0.CO;2-I.

expect. Many of our churches are warm and welcoming, but someone will always test the clergy's knowledge, wisdom, and patience. The new clergy (new jacks) are clueless about the dangers lurking for them, waiting to poison their minds about other church members. Many traps are waiting for the new clergy if they are married. For instance, they may be easily seduced if there are problems in the home; however, plenty of surprises lurk around the corner, not to mention the church's spiritual life.

In some African Methodist Episcopal Zion churches, the congregations are minor and do not have enough money to afford a pastor and family. The question clergy face is if they should take those appointments because God had called them to the ministry. Nevertheless, no one told them they had to find a secular job to support their family or turn down the bishop's appointment. They hope that the bishop will give them a church that supports them and their family. They ask themselves whether turning down the assignment will block the bishop from offering another. Ministers in structured denominations face these problems that cause stress even before clergy start ministry.

Summary

God wanted Moses to lead the Israelites to the mountain of God. God's narrative from the beginning wished Moses to lead the Israelites to the Promised Land. "God let Moses know that he was not an absent God."[39] He was not too busy to oversee other matters, so he could not take care of Moses and the Israelites. Instead, God had his finger on the pulse of all the problems the Israelites encountered: the Red Sea, manna from heaven. God was about to change their behavior. God had promised Moses and the

[39] "Mount Olive Lutheran Church – A Family Growing In Christ", Mountoliveappleton.Com, Last modified 2022, https://www mountoliveappleton.com/.

Israelites that He would never leave them. The Israelites experienced God as Moses sat as a judge, giving the Israelites the answers from God to all their problems. However, the intent was not for Moses to sit from morning to night. Moses did not have excellent organizational skills.

Moses received a visit from a Midian priest, Jethro, his father-in-law. The text began; Moses received a visit from his father-in-law, who heard about Moses's all God had done for him. Moses had sent his wife and two sons back to Midian. However, Jethro reunited Moses with his wife and sons at the mountain of God. Jethro brought them to Moses, but Moses was too busy judging them to visit with Jethro. Jethro saw all that Moses was doing and saw that Moses was overworked. Moses did not have time to visit with his father-in-law because he thought he had to listen to the people's spats. However, Moses made an offering and sacrifice that night before God, Jethro, Aaron, and the other elders broke bread. Although Israel's children brought all their problems to Moses, Moses heard them and explained God's laws. Here Jethro saw what Moses was doing and quickly told Moses that he was wearing himself out. Moses received counseling from his father-in-law on delegating some of the responsibilities to other judges (men) that he needed to appoint. These men would hear the minor problems, leaving Moses to listen to the more severe problems.

To be a good leader, one must accept constructive criticism and advice from others. Moses was faithful to his appointment from God and the Israelites who consulted him on God's statutes and law. Moses was not to make the laws but to know God's laws as God's servant. In this model, the clergy must understand that God has called them to

facilitate the new commandment—grace. They must realize that God wants them to delegate responsibilities to other clergy members within the local church.

We see the same problems in today's ministry clergy, thinking they must control everything in the local church. Education did not have anything to do with the appointment. Moses was an educated man. One would think he grew up in Pharaoh's palace and watched Pharaoh delegate instruction to those who served under his leadership. Many of today's clergy attend seminary to build fellowship training and gain more insight into biblical interpretation, theology, and ministerial training. However, no place in the Bible says that one must attend seminary when called to the ministry. However, the Old Testament and the New Testament teach that every minister must undergo a process. The Apostle Paul went through a process before he started his public ministry. Jesus spent years studying before he entered public ministry. Jesus prepared the disciples before He sent them to do public ministry. Seminary provides mentorship, academic training, and spiritual formation. In today's world, people are becoming more skeptical about religion. Clergy members must speak the word of God powerfully, with conviction, to those who are cynical.

Although clergy face much stress, and stress is not new to clergy in these times, some things remain the same, according to John Oberlin, a well-known nineteenth-century European clergyman. He describes his duties as follows:

> The pastor of Walderbach, if he tries to be what he ought to be in this vast and most burdensome parish, is a miserable dog, a beast of burden, a carthorse. He must do everything, watch everything, answer for everything. From early morning until bedtime, I am occupied, hurried, crushed, without being able to do half or a tenth part of what ought to be done. Decent leisure, which others can enjoy, has long been unknown to me. Who cares? Everything rests upon the pastor who meets everywhere nothing but hindrances, obstacles, delays, and red tape: and not

> being able to please everybody or satisfy those who disagree with each other must continuously fight against malevolence?[40]

Oberlin's comments are viewed as a modern-day disease or ailment of clergy living in the past.

According to Oberlin, although serving in the ministry can be rewarding and less stressful, the pastors learn to delegate responsibilities to other clergy members within the local church. The clergy must realize an administrative side of the church and the church's spiritual side. It takes a team to carry out the works of the church. Once the clergy realize that it is okay to allow another clergy to serve in the church's position, it will reduce their stress level. When pastors learn to accept constructive criticism and accept it with love, they will notice their stress release.

However, clergy need to have a debriefing session each week with all who participate in the worship service to discuss what went wrong and what needs to be improved to make the worship experience more spiritual. However, this type of leadership will allow the pastor to recognize that improvement is necessary. Over the years, clergy realized that pastoral work could be lonely and brutal. It is a task that requires determination, tenacity, and an excellent work ethic. Even if the pastor giftedness in many areas, they cannot accomplish everything independently. Pastoring is nothing new. God, the first megachurch pastor, ordained Moses. He had more problems than most pastors in today's church will ever encounter. At one point, one would think that he almost had a nervous breakdown until Jethro intervened, and the Lord sent him a wise mentor to teach him how to raise a staff around him. Moses could not do everything

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[40] Maloney, "*Clergy Stress.* 8-9

by himself, and it took Jethro to communicate to him about his organizational skills. Moreover, a pastor needs to delegate responsibilities to the staff to accomplish the God-given vision.

CHAPTER THREE

HISTORICAL FOUNDATION

This historical project's central objective is to explore the "Delegation of Leadership: A Model to Increase Awareness of Clergy Stress Due to Improper Leadership Skills" to reduce clergy stress. This project will discuss the stressors that clergy are experiencing daily in ministry. Without a doubt, the office of the clergy can, at times, become very stressful. Family and congregational issues, finances, and now COVID-19 only help heighten the stress level. However, there are numerous methods of elimination and or reducing stress. One of the many methods this project will examine is delegation of leadership. If clergy are made aware of the importance of delegation of leadership, the result will reduce stress. In addition, clergy need to be mindful of burnout and find ways to avoid the stress that causes burnout and subtly enrich their living and ministry. The birth of the AMEZC was stressful because the African Americans had just received freedom from slavery; however, they were not recognized as free men. Becoming an ordained clergy was hard because the [white] ministers would not regularly ordain an African American. However, many of the same problems are present in today's ministry.

Nevertheless, clergy are still experiencing some of the same treatments their forefathers experienced in their time in the ministry. A brief definition of stress/burnout and statistics will view the level of stress ministers face within today's church. The

"AMEZC began as an independent religious organization in the fall of 1776 in a house on Cross Street in New York City. The name African was prefixed to the rest of the name because it was to be controlled by African descendants, in the interest of humanity, regardless of race, color, sex, or condition. Therefore, these people of African descent, with an undeniable pride in the Fatherland and abiding love of kinship, desired to maintain their identity, their ancient cultures, and background for posterity."[1]

> Because the two Methodist Churches came into existence about the same time, the African Methodist Episcopal Church and the AMEZC, Zion was added to the name to distinguish it from the African Methodist Episcopal church. However, in October 1996, the AMEZC of America celebrated the 200th year of its first congregation, formed in New York City in 1796, and the seed from which this denomination grew. Bishop James Clinton Hoggard wrote: the AMEZC grew out of the dissatisfaction among the people of color with the treatment they received in the church services of the Methodist Episcopal [white] church (MEC).[2]

According to John Jamison Moore,

> When the First Methodist Episcopal Society was established in New York [white], among whom were several colored persons, the two races found no difficulty in the reciprocity of religious fellowship. The equal employment of religious rights and privileges was given. However, as the church grew popular and influential, cases of prejudice began to engender negro proscription. As the number of colored members increased, the race

[1] Institutional AME Zion Church, *"Who We Are: Abbreviated History of the African Methodist Episcopal Zion Church,"* March 10, 2020, https://www.institutionalamez.org/ame-zion-history.html.

[2] James Clinton Hoggard, African Methodist Episcopal Zion Church, 1972–1996 (Charlotte, NC: AMEZ, 1998), 6.

> friction and proscription increased, finally overcoming the tolerance of the colored members of the M.E. Society."[3]

The color clergy's stress level was at an all-time high due to the treatment of the men of color who wanted to be ordained to preach the word of God. For example, even though the Methodist Episcopal Church in New York licensed several men of color to preach, they prohibited them from preaching independently; even their brethren were stressed.

African Americans were never allowed to sit in the white audience, and they had to sit on the balcony. For the African Americans to preach, they had to be ordained by one of the [white] Methodist Episcopal Church clergy because men of color had to connect to the [white] Methodist Episcopal Church to preach the word of God. African Americans were treated as second-class citizens. The colored preachers were deprived of improving their gifts and graces. They were prohibited from joining the white Annual Methodist Episcopal Conference as itinerant preachers. However, slavery still existed. The church leader was free, experiencing stress and burnout, but many were still slaves. The AMEZC's mission promotes all African descended people's spiritual and socio-economic uplifting. The AMEZC was one of the first denominations to ordain women as ministers. However, before the emancipation, slaveholders tried to convince blacks that God wanted them enslaved. The right Reverend William Meade, Episcopal Bishop of Virginia, writes,

> Take care that you do not fret or murmur or grumble at your condition, for this will not only make your life uneasy, but it will offend Almighty God. Consider that it is not yourselves; it is not the people that you belong to; it is not the man that has brought you to it; but it is the will of God, who hath by wise providence

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[3] Elesha Coffman, *"Marching to Zion*," Christianity Today, August 8, 2008, https://www.christianitytoday.com/history/2008/august/marching-to-zion.html. September 10, 2020

> made you servants, because, no doubt, he knew that condition would be best for you in the world and help you better toward heaven.[4]

However, black clergy did not accept the negative things that the slave owner was preaching to them. The Reverend William Meade states,

> Before the emancipation, slaveholders tried to convince blacks that God wanted them to be enslaved. Thomas Webber recaptured the sinister word originally spoken to slaves by the Reverend William Meade wrote, Take care that you do not fret or murmur or grumble at your condition, for this will not only make your life uneasy, but it will offend Almighty God. Consider that it is not yourselves; it is not the people that you belong to; it is not the man that has brought you to it; but it is the will of God, who hath by his wise providence made you servants, because, no doubt, he knew that condition would be best for you in the world and help you better towards heaven."[5]

Although Proctor addressed Bishop Lucius Holsey, one of the founders of the color (now Christian) Methodist Episcopal Church who was a son of a slave woman, assaulted Meade's words: "The hands of God made every man. Neither can racial distinction, color, climate, or geographical situation of birth and growth make any difference in the characteristics of his real manhood what, therefore, what is possible for one man is possible for all men under the same conditions and circumstances."[6]

At the beginning of this independent movement, some influential African American leaders reacted to the John Street Methodist Episcopal Church; the clergy were James Varick, Abraham Thompson, and June Scott, who endured many stressful situations. Although the founders of Methodism were opposed to slavery and inhuman treatment of enslaved people, the founders addressed the members of the AMEZC in America as follows:

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[4] Samuel D. Proctor, *The Substance of Things Hoped For* (Valley Forge, PA: Judson, 1999), 21.

[5] Proctor, *Substance*, 21.

[6] Proctor, *Substance*, 22.

BELOVED BRETHREN: We think it proper to state briefly that, after due consideration, the Official Members of the African Methodist Episcopal Zion and Asbury Churches in the City of New York have been led to conclude that such was the relation in which we stood to the white Bishops and Conference, relative to the ecclesiastical government of the African Methodist Episcopal Church or Society in America, so long as we remain in that situation our Preachers would never be able to enjoy these privileges which the Discipline of the white Church hold out to all its members that are called to preach, in consequence of the difference of color. We have also been led to conclude that the usefulness of our Preachers has been very much hindered. Our brethren, in general, have been deprived of those blessings which Almighty God may have designed to grant them, through the means of those Preachers whom He has from time to time raised from among them because the said Bishop and Conference have adopted no means for our Preachers to travel through the Connection and promulgate the Gospel of our Lord Jesus Christ. They have had no access to the only source from whence they might have obtained support, at least, while they traveled. Under these circumstances, they believed that the formation of an itinerant plan and the establishment of a Conference for the African Methodist Preachers of the United States, who are not yet attached to any Conference of that nature, would be essential to the prosperity of the spiritual concerns of our colored brethren in general, and would be the means of advancing our Preachers (who are now in regular standing in connection with the white preachers of the Methodist Episcopal Church), whenever it should be found necessary for the advancement of the Redeemer's kingdom among our brethren to bring forward for ordination those who are called of God to preach the Gospel of our Lord. We are under a strong impression of mind that such measures would induce many of our brethren to attend divine worship, show is yet careless about their eternal welfare, and thereby prove effectual in the hands of God to the awakening and conversion of their souls to the knowledge of the truth.

And whereas Almighty God, in His all-wise and gracious providence, has recently offered a favorable opportunity whereby these Societies may be regularly organized as an evangelical African Methodist Church, we have therefore resolved to embrace the said opportunity. We have agreed that the title of the Connection shall be the African Methodist Episcopal [Zion] Church in America, and we have selected a form of Discipline, with a little alteration from that of our Mother Church...[7]

Abraham Thompson,
James Varick
William Miller

[7] J. W. Hood, *One Hundred Years of the African Methodist Episcopal Church or The Centennial of African Methodism*, electronic ed., 2001, Documenting the American South, https://docsouth.unc.edu/church/hood100/hood.html. The word Zion was added to the title by the General Conference of 1848.

However, the AMEZC adheres to human freedom, social justice, and evangelistic redemption of life. They were facing many stressors within the denominational church.

The church hierarchy consists of three conferences: General Conference, Annual Conference, and District Conference. Twelve bishops oversee the General Church. Clergy usually are ordained at the Annual Conference and at other times, which is at the bishop's discretion. However, the clergy must report to the Episcopal leader in the conference, to whom they are amenable, which can be stressful because they are responsible for the local church's welfare. The clergy receive their appointments (churches) at the Annual Conference. Many responsibilities are written on the appointments for that year ensuing year; in the AMEZC. It would be at the bishop's godly discretion if the pastor returned to that local church. These responsibilities could be stressful for clergy because certain things were beyond their control. The congregation plays an integral part in maintaining the local church's spiritual and financial growth. Therefore, the clergy must remain in good character, or they might not return to their local churches. Today "the AMEZC has more than 1.4 million members, USA: 1,202,195, Africa: 170,600, Caribbean: 60,000, four colleges, and two seminaries."[8]

According to Selye, stress is defined as a "debilitating tension, synonymous with distress."[9] However, stress is simply tension, and there is good and bad stress. Selye emphasizes the difference between the two:

> Eustress or positive stress is the force of evolution that is always pushing us along our path and can be a motivator and provide an incentive to get a job done or overcome a challenge. For example, enthusiasm is a motivator that allows us to express our intentions, and we could consider this a positive stress. Eustress is a

[8] "*African Methodist Episcopal Zion Church", World Council Of Churches*, Last modified 2021, https://www.oikoumene.org/member-churches/african-methodist-episcopal-zion-church.

[9] William E. Hulme, *Managing Stress in Ministry* (San Francisco, CA: Harper & Row, 1985), 2.

> term coined by endocrinologist Hans Selye, and the word consists of two parts. The prefix E.U.- derives from the Greek word meaning either "well" or "good." When attached to the word stress, it translates to "good stress." Everyone needs some degree of "good stress" or "positive pressure" in their life to remain awake, be motivated, challenged, and productive. When this stress is no longer tolerable or manageable, distress manifests.
>
> Negative stress, or distress, is when the high stress becomes too much to bear or we have trouble coping—tension builds, and there is no longer any fun or satisfaction in the challenge, and there seems to be no relief or end in sight. However, this is the kind of stress most clergies are familiar with and leads to many other problems, including poor decision-making about the problem or challenge itself. Physiological symptoms of distress increase blood pressure, breathing, and tension, and correspondingly, many stress hormones appear in the body, such as cortisol. Scientific evidence confirms that an elevated cortisol level can damage our physical health over time. Consequential behavioral symptoms include overeating, loss of appetite, drinking, smoking, and harmful coping mechanisms. Stress tolerance is the power to endure stress. A person's tolerance to stress is different according to the person and influenced by time and circumstance. People who meditate under the Foundation for International Spiritual Unfoldment Meditation system find the ability to manage stress much more quickly and have better resilience. The key to coping with stress is not to expect to eliminate it immediately but to manage the symptoms. We can eradicate the cause through spiritual unfoldment and a process that is quickly and efficiently evoked through the practice of individually prescribed medication.[10]

However, stress is being viewed as an ethical problem because it is a presence that raises questions about the individual basis for security and capacity for trust. Moreover, some religions are beginning to offer resources for dealing with stress. Under Bishop W. Darin Moore's leadership, the Mid-Atlantic District of the AMEZC started offering workshops for the clergy stressors. The Episcopal leader has appointed a pastoral care counsel for all the clergy to communicate their stress in their ministry and personal life. Bishop Moore hosts this Leadership Institute once a year brings all the clergy under his leadership. The clergy have well received this Leadership Institute training.

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[10] Hans Selye, *Stress Without Distress (*London, UK: Corgi, 1987), 15.

According to Hulme, clergy are experiencing stress for many reasons; "first, all clergy are crisis people. They are involved in the pain of life, the crises of life and death, more than any other helping professionals."[11] However, clergy who continue in the ministry will experience a crisis can be affected deeply. Although there are different kinds of ministry, every clergy person experiences pain and other problems. Clergy serve as counselors and teachers. However, when they act as counselors, they have an added obligation to their congregants to be good listeners and careful of responding to the congregants. Clergy serving as counselors need to be cautious because they need to receive adequate training in the area they will be counseling. If not correctly trained, this can also become a source of stress if the individuals claim misconduct claims.

Nevertheless, religious professionals have the only job that includes a built-in community, which is the second reason for clergy stress. Although the pastor's position is seen as an authority, pastoral authority is not personal authority. Moreover, the clergy family also has a place in the community. The clergy families realize that a change will occur due to the difference in their serving community. However, this brings added stress to the spouse and children, including new jobs and new schools and making new acquaintances, although congregations in most churches support the clergy and their family.

Although the clergy is the mediator between eruptions in the congregation, they must control their stress level when dealing with conflicts. The third cause of stress that clergy face stems from the frustration of their living conviction that is a part of them from childhood to adulthood. The clergy who serve as pastors struggle with congregational

[11] Hulme, *Managing Stress*, 2.

views and what the episcopal leader views as the proper way to handle issues. However, frustration is an expression to move to a quiet place to be alone. Hulme writes that one pastor said, "We need to distinguish between a pastoral identity and a personal identity."[12] Although many clergy persons believe that their congregation wants them to live in a glasshouse, there is a fine line between professional identity and personal identity, which can cause the clergy to be left feeling alienated from their congregations and themselves. However, this frustration can move over into the marriage because the clergy's spouse plays a part in the church's makeup. However, there are many stressors with which the clergy deal, from the Episcopal office to the local church, which can cause the clergy to feel that they are not doing enough.

According to Hulme, "Questions about what constitutes success and failure are legitimate because in our faith 'the last will be first, and the first shall be last (Matt. 29:16)." However, we find it is easy to rationalize our failures, and we may say we are failures thus. For example, we may say we are failures only because we resist cultural success standards, when we may be unwilling to face our personal and professional deficiencies."[13] However, clergy face many more stressors, such as administrative duties and deadlines. Nevertheless, many clergy persons feel that administrative issues can be why they fail to meet deadlines or take care of the task at hand.

Not every layperson is willing to accept nonpaying positions to meet deadlines. Moreover, many must work with volunteer staff. However, there are newly revised

[12] Hulme, *Managing Stress*, 9–10.

[13] Hulme, *Managing Stress*, 9–10.

statistics on clergy in the ministry provided by the Fuller Institute, George Barna, Lifeway, the Schaeffer Institute of Leadership Development, and Care, Inc.:

> Seventy-two percent of the pastors report working between fifty-five to seventy-five hours per week. Eighty-four percent of pastors feel they are on call 24/7. Eighty percent believe pastoral ministry has negatively affected their families. Sixty-five percent of pastors feel their family lives in a "glass house" and fear they are not good enough to meet expectations. Twenty-three percent of the pastors reported being distant from their families. Seventy-eight percent of pastors reported having their vacation and personal time interrupted with ministry duties or expectations. Sixty-five percent of pastors feel they have not taken enough vacation time with their families over the last five years. Twenty-eight percent of pastors reported feeling guilty for taking personal time off and not telling the church. Thirty-five percent of pastors report that the demand from the church denies them from spending time with their families. Twenty-four percent of pastors' spouses report the ministry places undue expectations on their family. Sixty-six percent of church members expect a minister and family to live at a higher moral standard than themselves. Fifty-three percent of pastors report that the seminary did not prepare them for the ministry. Ninety percent of pastors report the ministry was completely different from what they thought it would be like before entering the ministry. Forty-five percent of pastors spend ten to fifteen hours a week on sermon preparation. Eighty-five percent of pastors report that the internet and other resources had improved their study time compared to when they first started their ministry. Fifty percent of pastors stated they spend one hour in prayer each day. Ninety-five percent of pastors report not praying daily or regularly with their spouses. Fifty-seven percent of pastors believe they do not receive a livable wage. Fifty-seven percent of pastors are unable to pay their bills. Fifty-three percent of pastors are concerned about their future family financial security. Over 1,300 pastors were terminated by the local church each month, many without cause.[14]

However, according to the studies by pastoral care, "addictions in clergy and congregation rise. Although some pastors and denominations openly address these problems, others have solved them for years. Clergy are not immune from facing all kinds of substance abuse, such as pornographic addiction, food addiction, prescription drug addiction, illegal drug addiction, gambling, workaholic, and the list continues. Four

[14] "Statistics in the Ministry*," Pastoral Care*, last modified 2020, https://www.pastoralcareinc.com/statistics/. September 11, 2020

in ten pastors view pornography daily."[15] Although pastoring can be lonely, many are tempted to seek gratification in the wrong places. Moreover, clergy need to pray and seek the necessary counseling for whatever area they need to improve.

The AMEZC and some other denominations have ordained females in the ministry. Although the numbers of women ordained have risen steadily, their numbers have not compensated for the decline in male candidates, especially the drop in younger men. However, the population has grown, and churches have amalgamated. In other words, fewer clergy have struggled to maintain more church buildings and minister to more congregants, which has made them less effective. However, there has been an additional burden for the first generation of women clergy. They have no or fewer role models.

Nevertheless, the temptation must have been for those first women to try to be like men. The temptation must have been to judge the women by their pattern for the men. However, the whole point of ordaining women was to bring something new to ordained ministry. Whether clergy members are male or female, whatever gifts they bring to ministry because of their sex, or anything else about them, the question remains, "What are they called to be and to do as clergy? Gary L. McIntosh and Samuel D. Rima write about being blindsided by the dark side:

> Like water exploding from behind a broken dam, the words gushed out, laced with a frightening combination of anger and bitterness, I quit! I just cannot do this anymore! No matter what I do or how hard I work, it is never the right thing, and it is never good enough. I just cannot please everyone! What do people expect from me anyway? What was happing to me? Why did I feel like I was having a

[15] "Statistics for Pastors." September 11, 2020

> breakdown? Where did this anger, depression, and feeling of abject failure come from so suddenly? Why did it occur at this time, in this way, and at this place?[16]

Serving in the ministry can be stressful. It brings out the inner urges, compulsions, and dysfunctions of the clergy personality that often go unexamined or remain unknown to individuals until they experience an emotional explosion in their lives. However, although the dark side creates, it is not an opposing force in the clergy's life. The dark side can take a lifetime to materialize the powerful emotions, compulsions, and dysfunctions of pressures. In the AMEZC, many of these factors emerge when the clergy must make sure everything is functioning correctly in the church's life.

Some of the factors that can cause these emotions are the general claims, membership decline, finances of the church, salary, and hours spent at the church dealing with the congregation's problems. However, McIntosh discusses the Pentecostal Church in a story of one of the clergy, and he states,

> Although one tries to gain God's approval can lead to stress, disappointment, and burnout. One of the subjects in the book writes in his journal about the stress that he had been enduring: For the last two and a half years, I have worked hard (but never hard enough). I have counseled (but never with enough compassion). We have socialized and shared (but never with enough people). Sure, the church has grown, but not fast enough or well enough according to my internal standard. In many ways, I have not come to terms with how the church has grown and will not even allow myself to believe that it has. It is as if I am always waiting for the other shoe to drop, and the whole thing will fall apart. As a result, I work even harder to hold things together and keep them from falling apart. (September 15, 1990)[17]

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[16] Gary L. McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership* (Grand Rapids, MI: Baker, 2007), 27–28.

[17] McIntosh and Samuel D. Rima, *Overcoming the Dark Side of Leadership*, 32.

Clergy may be dealing with many stressors; they must realize that it is okay to seek professional help when life is not going well. However, unfortunately, people are not treating them the correct way.

Wynnetta Wimberley conducted a Beck Depression Inventory (B.D.I.) study of thirty-one African American males and female pastors on depressive symptoms. The study participants were of African American descent; the African American pastor congregation had one or more years of pastoral experience. All were employed. There were twenty males and eleven females with a mean age between thirty-six and sixty-six. The conclusion of the study:

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1.	Sadness twenty	26.6%
2.	Pessimism	19.3%
3.	Past failure	23.4%
4.	Loss of pleasure	32.3%
5.	Guilty feelings	51.6%
6.	Punishment feeling	22.6%
7	Self-dislike	29.0%
8	Self-criticalness	40.0%
9.	Suicidal thoughts	6.5%
10.	Crying	35.5%
11.	Loss of interest	29.1%
12.	Worthlessness	12.5%
13.	Loss of energy	77.4%
14.	Concentration difficulty	48.4%
15.	Loss of interest in sex	43.3%
16.	Tiredness or fatigue	58.1%
17.	Sleep pattern	60%

> I suggest that Persistent Depression (or dysthymia) is a more appropriate diagnosis for African Americans since it is a lower-grade form of depression that lasts two years or longer, present more somatically, and typically includes lower rates of suicidal ideation. Another psychological instrument is needed that more expressly considers the socio-cultural and somatic factors associated with depressive symptoms in African Americans.[18]

[18] Wimberley, *Depression,* 15–18.

Grothe agreed and argued that,

> Because racial differences in the expression of depressive symptoms have been found, it cannot be assumed that the reliability and validity for the BDI-II established with primary Caucasian samples remain accurate for African Americans. Specifically, it has been demonstrated that African Americans evidence more somatic symptoms, particularly sleep disturbance, and they articulate fewer typical depressive symptoms than depressed Caucasians.[19]

Nevertheless, this study concluded that African American clergy are experiencing various depressive states, suggesting that pastoral counseling is needed.

Conclusion

Clergy is a crisis in people under constant stress for one or more reasons. However, stress can cause burnout, and through burnout, many clergy persons are leaving the ministry. The clergy are seeking resources to help reduce their stress level. Clergy stress is a manifestation of universal stress; however, serving in the ministry is rewarding: "Nevertheless, clergy are dealing with the physiology of stress that prepares them for action. Although research shows that "stress can cause illness that is beyond the typical tension-related illness migraine headache, stomach pain, and muscular tension and that stress is the major contributor, directly or indirectly to six of the leading cause of death in or society; Coronary Heart Disease, Cancer, Lung ailments, Cirrhosis of the liver and suicide."[20] Moreover, the human body's interrelationships, mind, and spirit are the main form of stress. Throughout the New Testament, the concept of completion is the

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[19] Karen B. Grothe et al., "*Validation of the Beck Depression Inventory-II in a Low-Income African American Sample of Medical Outpatients,"* Psychological Assessment 17, no. 1 (2005): 110–14, https://doi.org/10.1037/1040-3590.17.1.110.

[20] Hulme, *Managing Stress*, 19.

projected goal of our calling and identity as children of God. The words *perfect*, *whole*, *entire*, and *complete* interchangeably describe this goal.

The church's early leaders were instrumental in the birth of the AMEZC. They were able to find different methods to reduce stress among the clergy; the AMEZC paved the way for other ministers to spread the word of God. Knows God listens to us, and whoever is not from God does not listen to us. From this, we see the spirit of truth and error. We know God listens to us, and whoever is not from God does not listen to us.

"Beloved, let us love one another because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Therefore, beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and God's love is perfected in us (1 John 4:7-12)."

CHAPTER FOUR

THEOLOGICAL FOUNDATION

Introduction

This project intends to show how the "Delegation of Leadership A Model to Increase Awareness of Clergy Stress Due to Improper Leadership Skills" can reduce stress among the clergy. If clergy are taught critical concepts about delegation of leadership responsibilities, they will understand the connection between a leader's ability to exercise leadership and stress. The project's context is St. Paul AMEZC, Dayton, Ohio. While exploring the pericope of Exodus chapter 18:13–27, Jethro, Moses's father-in-law, told him, "This thing you are doing is not good."

The question is, what can be learned from the Moses leadership style in today's church, and do clergy stress have anything to do with the type of leadership clergy chooses to practice? Clergy, without a doubt, can, at times, experience stress in the course of their ministry. In addition, congregational issues, family, finances, and COVID-19 help heighten the clergy's stress levels. However, there are numerous methods of elimination and reducing stress among the clergy. One of the many methods this project will examine is delegation of leadership. In addition, there are many different denominations and doctrines, which call for many different leadership styles.

Consequently, other denominations may teach various methods and ideas of what delegation of leadership skills look like for those God has called. Additionally, this

project will address Moses's leadership style, which caused Moses to endure stress/burnout because of his delegation skills. However, finding the stressor and developing ways to reduce stress will help lead clergy to a healthier ministry.

This project's theme is "Delegation Leadership: A Model to Increase Awareness of Clergy Stress Due to Improper Leadership Skills." This project's abstract aims to determine if clergy leadership skills stress due to a lack of delegation understanding. This project will use various methodologies to evaluate the stress level that pastors are experiencing, now and in the past. It will use workshops, questionnaires, and personal interactions to determine each clergy's stress level. Pre- and post-questionnaires will be given to a mixed group of clergy to determine what they believe is the underlying cause of the stress they have or had. There will be three to four meetings held via Zoom to discuss the stress causes. Each clergy person is instructed to give feedback and background on the stress level experienced. This project's biblical foundation is rooted in Exodus chapter 18:13–27:

Analysis of the Theological Theme

God's ordinance, this project's main focal point, is to teach the Israelites the decrees laws, how Moses selected capable men, and how to structure leadership using his authority to delegate to reduce his workload:

> There are different methodologies for investigating Old Testament Theology. Many approaches have been viewed, the Dogmatic-Didactic Method relates to dogmatic or systematic theology. It follows the God-man salvation. The Genetic-Progressive Method, this approach traces the revelation of God in the significant eras of the Old Testament history, particularly centered on the covenants God made with Noah, Abraham, and Moses. Whereas, the Multiplex Canonical Old Testament Theology, Hasel proposes some essentials that should be included in the study of an Old Testament Theology. (a) An Old Testament theology should be a

> theology of the canonical Old Testament; it is distinct from the history of Israel or the history of religion's concept. (b) Hasel argues against a center or key concept of Old Testament theology but provides summary explanations and interpretations of the final form of the individual OT writings or block writings that let their various themes, motifs, and concepts emerge and reveal their relatedness to each other. (c) Allows individual books and blocks of books to exist side by side. (d) Follow the historical sequence of the date of origin of the Old Testament books. (e) Present the longitudinal themes. (f) Examine the various longitudinal themes to discover a relationship between them. (g) An Old Testament theology should be seen as part of a larger whole. There are other theology methods; however, only those mentions will give this project a quick view of the Old Testament.[1]

God reminded the Israelites that "*I am the Lord your God who brought you up out of the land of Egypt*."[2] The theme was developed in "Israel's establishment as the people of God in the Mosaic era, the promised Messiah in the Davidic era, and the promise of the future kingdom in the prophetic era."[3]

> God's ordinance, this project's main focal point, is to "teach the Israelites the decrees, laws, and how Moses selected capable men and how to structure leadership using his authority to delegate to reduce his workload."[4] Walter Kaiser wrote the promise them, which "develops an Old Testament theology based on the exegesis of scripture, using the promise of the Abrahamic covenant in (Genesis 12:1–3), which God set apart a special people to Himself. Which, God reminded the Israelites that "I am the Lord your God who brought you up out of the land of Egypt."[5] This theme is developed in "Israel's establishment as the people of God in the Mosaic era, the promised Messiah in the Davidic era, and the promise of the future kingdom in the prophetic era."[6]

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[1] Paul P. Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody, 2008), 32–34.

[2] Paul P. Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody, 2008), 34.

[3] Enns, Moody *Handbook*, 34.

[4] The NIV/KJV Parallel Bible (Grand Rapids, MI: Zondervan, 1983), 94.

[5] Enns, Moody *Handbook*, 34.

[6] Enns, *Moody Handbook*, 34.

In this project, practical theology is the basis for this Old Testament Scripture. According to Floyd H. Barackman, "the word theology is derived from the Greek word Theos, meaning "God," and logos, meaning "word," "discourse," or doctrine." Theology is a discourse or teaching about God and the things of God. It is the science of God.[7] Practical theology is one of the newest theological disciplines, according to Chang Kyoo Lee. He "believes that practical theology is just practical, not theoretical."[8] The theologians seem to think that practical theology cannot make its theoretical claims: "They believe that while practical theology may provide some tools and or means for various religious practices, such as preaching, religious education, and pastoral care."[9] However, practical theology is foundational and builds up a philosophical framework for leadership development in the local church.

According to Floyd H. Barackman, practical Christian theology may be defined in two ways:

> In a broad sense, it is the whole scope of Christian doctrine revealed in the sixty-six books of the Bible; in a narrow sense, it is the Christian doctrine of God, or Theology Proper. Practical theology consists of the practical application of theology. Practical theology seeks to use that which is contributed by the other division of Christian theology in the salvation, sanctification, edification, education, and ministry of gospel believers. The division comprises homiletics (the art of preaching), church organization and administration, worship, Christian education, pastoral theology, and the work of missions.[10]

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[7] Floyd H. Barackman, *Practical Christian Theology* (Grand Rapids, MI: Kregel, 2001), 14.

[8] Chang Kyoo Lee, "*Practical Theology as a Theological Discipline*: Origins, Developments, and the Future," *Korean Journal of Christian Studies* 75, last modified March 11, 2011, https://puts.academia.edu/ChangKyooLee.

[9] Lee, "*Practical Theology*," 293.

[10] Barackman, *Practical Christian Theology*. 21

However, according to Lee, "Practical theology as an academic discipline is a much-needed theological enterprise in our theological schools. Practical theology establishes a unique position of bridging theology, theory, and practice by working with other disciplines and conversing with the social sciences. Yet, because of its nature, practical theology is vulnerable to maintain its identity and its independent status."[11]

To help with this process, studies in interdisciplinary theology are critical discourses in the religious practices, contextual research, pedagogy, and practical theological methods that need addressing.

According to Duncan B. Forrester, an English Christian ethicist and practical theologian,

> The understanding of theology as a practical science has remained from the beginnings of Christian theological reflection. In this gospel, there are repeated reminders that disciples are to be "doers" as well as "hearers," that Christianity is far more than theory or speculation; it is a way of life.… The truth is not regarded primarily as something to be contemplated or examined in a detached way; it is to be encouraged, lived out, and related to, but love if it is truly known. Therefore, theology must be concerned with the doing of the truth and with the encounter with truth in action.[12]

Moses was a doer of God's Word because he endured with the Israelites to Mount Sinai. Moses listens to God's instructions. Although he complained about the Israelites not listening to the Word, nor did they obey God's laws: Chang Lee writes that Forrester believes "that the Greek dualistic view to differentiate between the 'active' and 'contemplative' areas has impacted whether theology is a practical or theoretical

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[11] Lee, *"Practical Theology*," 313.

[12] Duncan B. Forrester, "*Can Theology Be Practical?"* in Friedrich Schweitzer and Johannes van der Ven, *Practical Theology—International Perspectives* (Malden, Massachusetts: Peter Lang, 1999), 16.

discipline."[13] Although Forrester claims that "if theology was urged to chooses between pure theoretical science and practical science in the Greek sense, it often selected the latter. Since Christian theology did not perceive itself as a detached, dispassionate effort to understand God, but instead as the coming to know God in striving to do God's will."[14] The goal of practical theology is to understand practical Christian knowledge. However, according to Emmanuel Lartey, "practical theology has three approaches: the branch, process, and the way of being and doing."[15] Lartey's strategies focus on content, method, and form, the three levels of practical theology. However, practical theology is a Christian reflection on practice and Christian knowledge, which gives a broader context of the Lord and Savior Jesus Christ's reality. Although Karl Barth states,

> As the history of salvation enacted in Jesus Christ imparts itself as such and is thus the history of revelation, it reproduces itself. Invading the history of the world and men creates salvation history in the form of Christian knowledge.… The real presence of reconciliation, i.e., of the living Lord Jesus, is the theme and basis and content of Christian knowledge. This, then, is the supreme and distinctive way in which Jesus Christ is historical in his prophetic office and work. In his prophecy, he creates history, namely, the history enacted in Christian knowledge.[16]

Practical theology explores practical Christian knowledge in situations requiring a broader description. This theology is in lay theology, which would characterize it as a

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[13] . Chang Lee, *"Practical Theology As A Theological Discipline:* Origins, Developments, And The Future", Academia.Edu, Last modified 2021, https://www.academia.edu/9644731/Practical_Theology_as_a_Theological_Discipline_Origins_Developments_and_the_Future. 16-17

[14] Forrester, "*Can Theology Be Practical?"* 17.

[15] Emmanuel Lartey, *"Practical Theology as a Theological Form,"* Contact 119, no. 1 (1996): 21–25, https://doi.org/10.1080/13520806.1996.11758765.

[16] George S. Hendry, *review of Church Dogmatics*, Volume II, Part 2, by Karl Barth, Theology Today 15, no. 3 (1958): 396–404, https://doi.org/10.1177/004057365801500313.

mission committed to a shared experience or situation, reflecting on mediation and method.

Dale P. Andrews and Robert L. Smith write, “Black theology is an excellent step forward in the emerging field of practical theology. The practical aspect focuses on black contexts, issues, and religious practices. Black practical theology examines and reinterprets the traditions and historical contexts of the black communities.”[17] However, this theology focuses on how the black community perceives and responds to the issues and events that impact the black church. Therefore, black theology looks at the critical, historical contexts that shape the black church as essential for generations of Africans and Pan-Africans.

Although practical theology is associated with pragmatic strategies and relevant ministry and interpretation, Richard Osmer in practical theology argues “that practical theology requires theological interpretation and engagement with the more ‘academic’ discipline as a means of coming to a solution to ministry deficiencies and problem.”[18] Osmer’s approach to practical theology is not strictly theological. However, Osmer favors four interdisciplinary approaches to solving the four main tasks of practical theology: “(a) discovering what is going on, (b) understanding why it is going on, (c) reflecting upon what should be going on, and (d) responding appropriately using information from the three proper tasks.”[19]

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[17] Mark Harden, *“Toward a Practical Black Theology and Liberation Ethic: An Alternative African–American Perspective,” Black Theology 9, no. 1 (2011): 35–55,* https://doi.org/10.1558/blth.v9i1.35.

[18] Richard Robert Osmer, *Practical Theology* (Grand Rapids, MI: Eerdmans, 2011). 109

[19] Osmer, *Practical Theology*, 256.

The project theme is that clergy have substandard leadership skills, leading to stress and burnout in ministry. The Old Testament theology centered on the doctrine of the Scripture's inspiration, which is necessary if justice is received. According to Moody, there are five identifications of the Old Testament theology:

> (a) The doctrine of the inspiration of scripture is necessary if justice is done to the biblical text. There can be no true examination of the biblical text if a man judges upon that text with the criterion of human reason. (b) Old Testament theology should involve exegesis of the biblical text, applying proper hermeneutical principles, thereby allowing the biblical text to speak for itself. (c) Old Testament theology is built on the premise of progressive revelation and, through exegesis, discovering the progress of God's revelation in history. (d) Old Testament theology examines the different eras, particularly as noted through the covenants God made with His mediators, to discover how God has revealed Himself in biblical history. (e) An Old Testament theology should discern a unity of the scriptures; the revelation that God has given concerning Himself should reflect an ultimate consummating purpose whereby the God of the Old and New Testaments bring glory to himself."[20]

Furthermore, this theme is seen from the beginning of Genesis to the concluding words of the prophets. Scripture indicates that "God meditates His will on earth through mediators."[21]

Osmer provides complex answers to questions and deliberately avoids using easy answers. His practical approach to theology is grounded in the priestly, royal, and prophetic offices[22] of Christ. Osmer's views on Moses teaching the Israelites (i.e., a priestly role) is seen in Exodus 18:13–27, at verses 20–21: "Teach them the statutes and instructions and make known to them the ways they are to go and the things they are to do. You should also look for the *able men among all the people, men who fear God, are trustworthy, and hate dishonest gain; set such men over them as officers over thousands,*

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[20] Osmer, *Practical Theology*, 35.

[21] Alva J. MacClain, *The Greatness of the Kingdom* (Winona Lake, IN: BMH, 2001), 7, 197.

[22] Osmer, *Practical Theology*, 102

hundreds, the fifties, and tens" (NRSV). In the early days, God gave Israel his memorable name, his remarkable deliverance, his exceptional guidance, his special covenant, his special worship, his special mercy, and his unique description of himself."[23] The theological question is a theological response to clergy stress and leadership, and delegation of authority is a theology that can readily be defined and applied in a way that yields clear benefits of practical wisdom and understanding. Despite it all, God used special people to deliver the people of Israel. Therefore, the early leadership style will help explain why it is important to delegate to those in the ministry to reduce stress within this project's context. In today's churches, Moses's pedagogy (pedagogy, method, and teaching) is seen in some churches. One might ask if this is the cause of stress leading to burnout in the ministry.

According to Osmer, the primary purpose of practical theology "is to equip congregational leaders to engage in practical theological interpretation of episodes, situations, and contexts that confront them in ministry. A secondary purpose is to equip theological educators to train students in the skills or practical theological reflection."[24] Osmer presents four critical tasks or questions to be asked by practical theology: "What is going on? (The descriptive–empirical task); Why is this going on? (The interpretative task); What ought to be going on? (the normative task)."[25] However, Friedrich Schleiermacher states that "practical theology is an academic discipline encompassing

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[23] John I. Durham, *Word Biblical Commentary* (Waco, TX: Word, 1987), xix.

[24] Osmer, *Practical Theology*, 99

[25] Osmer, *Practical Theology*, 4–5.

church leadership practice."[26] However, Osmer's four critical tasks will be utilized in this project.

What Is Going On? (Descriptive–Empirical Task)

The biblical model in Exodus for appointing leaders shows that God provided for the servant and the people,

> displaying care and wisdom, and the divine self-affirmation addressed to the Israelites reveal to them: I am Yahweh who heals you (15:26); Then you shall know that I am Yahweh your God (16:12); I am Yahweh your God, who brought you out of the land of Egypt (20:2). In Exodus chapter 14-18, God provides, 14 God, deliver them, 15, God turns bitter water into sweet water, 16, God provided food (Manna), 17, God provided water again by bringing it out of a rock, and chapter 18, God provided administrative (wisdom) to his servants. God always provides his people with what they need when they need it.[27]

God provided wise counsel through the advice of a Midian priest, Jethro. Sometimes God wants the people he has called to listen for instructions from him. God expects his clergy to choose capable men and women in their ministry and delegate responsibilities, which will lighten the stress that would lead to burnout.

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[26] Donald E. Gowan, *Theology in Exodus*, 1st ed. (Louisville, KY: Westminster–Knox, 1994), 169.

[27] Osmer, *Practical Theology*, 256–60.

Why Is This Going On? (The Interpretative Task)

Moses had been committed to redeeming Israel out of the house of bondage, teaching the Israelites the law of God. He was appointed as a lawgiver and judge among them. Moses was to interpret the laws, not to make laws. However, Moses did not know how to pass on duties, in part, to subordinates below him. As a result, Moses would overwork himself from morning to evening. Verse 13 declares, "And so it was on the next day that Moses sat to judge the people." The next day, Moses's father-in-law, Jethro, arrived. After the sacrifice and feast, Moses went back to his duties as the judge of the Israelites. The Scripture implies that Moses left his duties on Jethro's arrival instead of calling Jethro to come before him while he continued his duties. Moses showed great respect and honor to Jethro on his arrival. In these verses, Moses met Jethro, bowed down before him, and kissed him, which shows his honor.

Moses was willing to leave his duties as judge of Israel to meet and fellowship with Jethro. However, this was a common practice in Israel and seen throughout the Old Testament. In Moses's time, the judges sat, and the people came to the judges who were Israel's leaders to settle any disputes they had. Exodus 18:13 states, "*And the people stood before Moses from morning until evening."* One can imagine that the people in the camp at Sinai numbered two to three million, and Moses sitting all day long judging cases is not only probable, but it would also be chaos. Moses received the law; therefore, he had to make it known as he believed God had given it to him. There were no directions for a governmental structure given by God concerning the law. Only the ruler and the priests ministered to the people.

This practice continued through Samuel and did not end with him; the king also judged cases. We can see an example in the woman from Tekoa in 2 Samuel 17 when the woman appeared before David and petitioned him on a legal matter involving her son. This matter was viewed as an archetypal justice or an impartial judge displaying wisdom in making a ruling. It became an example of profound wisdom throughout Israel. Exodus 18:14 reads, "*So when Moses' father-in-law Jethro saw all that he did for the people, he said, what is this thing that you are doing for the people*?" (Exodus 18:14) NIV

Jethro wanted Moses to think through his position before giving his advice. The question here is, do clergy listen to individuals offering advice, and will they follow the advice given? Jethro understood what Moses was doing; his words pierce into his perceived problem. Verse 14 continues, "*Why do you alone sit, and all the people stand before you from morning until evening?"* Jethro wanted Moses to consider the advice by including several nuances he wanted Moses to hear. First, Jethro used to sit and stand to contrast Moses's position as the judge and the people's position as petitioning the judge. Second, the word *alone*, which in Hebrew is badad לבד, is emphatic—תַּקִיף."[28] J Third, Jethro was preparing Moses to receive positive advice so that Moses would change how he was conducting his duties and find a better way to do them.

What Ought to Be Going On? (The Normative Task)

Moses is one of the outstanding leaders in the history of the Israelite people. However, his claim to authority was not based on the office's power or position God had given him. Moses is not one of the elders and is not from a leading family. He is not even

[28] James Strong, The New Strong's Exhaustive Concordance of the Bible (Nashville, TN: Nelson, 1996), 47. "Strong's Hebrew: 905. בַּד (Bad)—Separation, A Part," Bible hub, May 29, 2021, https://biblehub.com/hebrew/905.htm.

distinctively Israelite since Pharaoh raised him. Moses lived abroad and married a foreign woman. Moses's claim to leadership was based on God's connection: the divine called him to command, so he governed Israel as God's faithful and loyal agent, received frequent revelations, channeled God's words to the people, exercised delegated supernatural power, visited God's habitation, and enjoyed a license to parlay with the deity. Moses viewed the Bible as a theocratic leader, a paragon of theocratic rule. However, as worthy as he was, even Moses failed in being God's perfect agent. Numbers 20 tells how God gives Moses staff and tells Moses to command a rock to produce water. As God commanded, Moses did what he thought God wanted, but he spoke to the rock and struck it with his staff for one reason or another. When God learned of Moses's action, God was not pleased. Moses did not trust God enough to obey or see him as holy in the presence of the Israelites. As a result, God announced he would not allow Moses to lead the Israelites into the Promised Land. God's response to Moses's transgression carries a message from the standpoint of political theory. One would think a representative is divinely favored, but Moses could not fully carry out God's wishes. How much less faithful will be any other human being who assumes a theocratic leader mantle?

However, the same type of leadership is seen in today's churches. Pastors assume the role of judges and think they are the only ones who can make all the local church decisions. However, pastors being in charge of churches does not mean doing all the work. Moreover, pastors must learn to delegate some of the responsibilities to other ministry members. The Jethro principle applies to ministry in the church today because it highlights the need for effective delegation, the importance of this type of leadership, and

the indispensable personal integrity for prospective leaders. When reflecting on Jethro's actions, it took courage to speak to Moses, the leader of many people, someone of Moses's stature, and for Moses to accept the advice from his father-in-law. Today, many churches and ministries have senior pastors who believe that every person should come to them with their problems. We must ask, a man who had been chosen by God, how come he could see the wisdom of Jethro's Counsel? Why cannot today's churches humble themselves and accept that they cannot do everything by themselves? The twenty-first-century clergy must first pray and allow other credible members with integrity to help the church's leadership.

Conclusion

Delegation should be the primary focus of the work of leadership in the local church. However, Moses was uniquely gifted as a prophet, statesman, and judge; he was not infinitely gifted. However, Individuals should not assume that they can do God's work without God being the head and always remembering that they are human. Therefore, gifts of leadership are a blessing. The gift to lead by delegating to others in the ministry is a privilege. Moses, the leader, had to discern the qualifications needed, train those he had selected to serve, give them authority to make decisions, and hold them accountable through evaluations.

The clergy also needs to be held accountable to the bishop, moderator, or the organization's head. Jethro performed this task with Moses when he told him, 'The things you do are not right.' Jethro, Moses' father-in-law, affirmed Moses' position as the leader. Moses must represent the people before God and bring their disputes before God. Moses was to teach them the decrees and laws, show them the way to live, and the duties

they were to do. Moses was to be proactive rather than merely reactive, teaching them the way of God. Moses was to select capable men who feared God. Moses was to select capable men for leadership among God's people: "*The fear of the Lord is the beginning of knowledge, but fools despise wisdom and discipline"* (Prov. 1:7) NIV. Delegation of leadership first skill, the foundational skill, is the choices we make and organize under God's ordinances. This passage directly shows how the Old Testament prophets had to face someone with the power to hold them accountable, as should today's clergy. Wise, decisive, compassionate leadership is a gift from God that every human community needs. However, Exodus shows us that it is not a gifted leader assuming authority over people. God's process for a community to develop leadership structures in which gifted people can succeed. Delegation is the only way to increase an institution or community's capacity and the way to create future leaders.

Moses accepted Jethro's counsel and thoroughly may be evidence of how personally desperate he was. However, we can see that Moses was utterly open to God's wisdom and dedicated to God's work on a broader scale. Therefore, Moses's leadership style should encourage Christians to receive and respect input from various traditions and religions, most notably in work matters. However, this is not necessarily a mark of disloyalty to Christ, nor is it exposing a lack of confidence in our faith. Therefore is not an improper concession to religious pluralism.

On the other hand, it may be poor witness to produce biblical quotes of wisdom too frequently. Thus, Christians do well to discern the specifics of the counsel we adopt, whether it comes from within or without. In so doing, outsiders may perceive us as

narrow and insecure. Nevertheless, in the final analysis, we are confident that all truth is God's truth.

Our culture and our concept of leadership go hand in hand. However, we perceive different leadership types as positive or negative, influenced by our culture. For centuries, clergy have served in a structured organization with a different perception of leadership style than those from a long-standing democracy—a good example found in comparing Methodist and Baptist churches. Methodist clergies are appointed by the bishop, whereas the church body selects their clergy in the Baptist church.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATION

Clergy self-care is critical to minimize stress, leading to burnout in ministry. Clergy deals daily with ministry demands. They are under a significant contract of stress dealing with God's people, community, and church business. Often clergy are called on to function as counselors, preachers, project managers, students, social activists, liaisons for the bishop, and moral compasses for those they are leading. Society expects clergy to perform these duties without complaint, never realizing the clergy's stress and strain that the church is experiencing. This project will explore the impact of stress on the clergy.

Many professional journals show how stress affects the clergy's mental and spiritual care. This project will help the reader understand how stress affects the whole body. The field of psychology was chosen because of the completed studies that evaluated organizational leadership. Biggs, Brough, and Barbour's analysis are of particular interest: "Draw on the job demands-resources model, this research presents a quasi-experimental evaluation of an organizational intervention aiming to enhance upstream organizational resources via a leadership-development."[1] The problem within this context other AMEZC, other denominations congregations is the lack of leadership

[1] Amanda Biggs, Paula Brough, and Jennifer P. Barbour, *"'Enhancing Work-Related Attitudes and Work Engagement:* A Quasi-Experimental Study of the Impact of an Organizational Intervention': Correction to Biggs, Brough, and Barbour (2013)," International Journal of Stress Management 21, no. 1 (2014): 68–68, https://doi.org/10.1037/a0035865.

delegation. Without a doubt, the office of the clergy can, at times, become stressful. Family and congregational issues, finances, and COVID-19, coupled with lack of time management, low salary, and the inability to delegate leadership, are just a few of these stressors and only help heighten stress levels. However, there are numerous methods to eliminate or reduce stress among the clergy. One of the many methods this project will examine is delegation of leadership. This project hypothesizes that if clergy are made aware of leadership delegation's importance, the results will reduce stress. Clergy awareness of proper delegation of leadership will result in stress reduction. This project will present a model and provide a practical approach to reducing stress, burnout, and leadership skills through a structured delegation of authority. This project will also suggest a general mechanism to cope with stress reduction, leading to burnout.

Hebert Freudenberger says, "that burnout is more than stress; it is total exhaustion."[2] According to Freudenberger, "[it] is a depletion of self and emptiness within causing individuals to experience difficulties operating in the mind, body, and soul."[3] Most clergies want to pastor megachurches in today's society, which brings on a great deal of stress. Many megachurches have two to three services each Sunday, which is strenuous, exhausting, and demanding. The senior pastor must delegate and meet with the other ministry members to reduce stress. Empowering others and making sure to do self-care will help reduce stress. Wayne Cordeiro shares building a mega-ministry while experiencing personal depletion and complete mental exhaustion. In "Cordeiro's book, he shares that the clergy needs to be open, honest, and open dialogue about those things that

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[2]Herbert J. Freudenberger and Geraldine Richelson, *Burn-Out* (Garden City, NY: Anchor/Doubleday, 1980), 9–10.

[3] Freudenberger and Richelson, *Burn-Out*, 10.

are stressing them out."[4] However, some black clergy think that if one seeks self-care with a psychologist, there must be some mental problem they are experiencing.

Most importantly, Cordeiro shares many insights on getting healthy, recovering from burnout, and preventing future burnout. Cordeiro says, "Ambition is a good thing. Hard work is a good thing. Leisure, rest, and play are good things. Nevertheless, there are limits to each."[5] Cordeiro says "that some are careless, lies, cheats, steal, and break all the rules." He tells the story of two good men who served God and others. However, they realized that they were beyond their limits as senior pastors. They had all the qualifications to lead megachurches. They were detail-oriented, reluctant to delegate, and used micro-management. The pastors began taking painkillers for the physical pain, which led to addiction.

The church board realized that there was a problem, and "we were treating the wrong disease in the wrong way, but how were we to know?"[6] Cordeiro's story restored his vitality and passion for ministry. Every leader can learn from Cordeiro's experience. Wise people will enlist immediately, and others may study it later. Still, we all benefit from this candid description of his road to burnout. Tom Paterson wrote to Cordeiro:

> Sooner or later, the God who has transported us out of the kingdom of darkness into his marvelous light takes us out of the light and into a dark night of the soul. It's part of the way of the cross to some degree for every believer, but especially for those of us who have been called to lead God's people. We find true spiritual strength when we trust God when we're weak. Similarly, leadership is far more attractive and authentic when broken and led out of humility instead of pride.[7]

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[4] Wayne Cordeiro, *Leading on Empty* (Grand Rapids, MI: Baker, 2010), 7–8.

[5] Cordeiro, *Leading on Empty*, 8.

[6] Cordeiro, *Leading on Empty*, 9.

[7] Chuck Olson, "*The Part of Leadership No One Wants to Talk About,"* Autociteevel, accessed May 30, 2021, https://leadwithyourlife.com/blog/the-part-of-leadership-no-one-wants-to-talk-about/.

The Bible taught about humility and viewed it as weakness. Few people understand the difference between pride and humility. The way to replace pride with humility is the role of others and regard for their regard for God. Scripture says, "*For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted"* Luke 14:11 (NIV). It is not easy to overcome this sin when people struggle with pride. It must be replaced with the opposing virtue—humility.

Stress

Many scholarly resources will be utilized to give a professional definition of stress, stress management, leadership, leadership behavior, and burnout. In this context, there will also be meta-analytic, statistical analysis, and studies done on clergy stress that will support why individuals in high-demand professions are experiencing stress. Other resources will help validate the context that clergy are experiencing stress in the ministry. The resources presented here are descriptive and inferential, using journals, books, and scholarly articles written by professionals and mental health experts.

Clergy persons' life and ministry can become hectic, and they do not realize the pressure they are experiencing. Benjamin R. Doolittle writes that burnout has an essential impact on clergy's professional satisfaction. Identifying protective behaviors that may prevent burnout is critical to the long-term emotional health of individual clergy as well as the wider church."[8] However, the clergy has chosen a unique vocation with plenty of stressors that can cause emotional demands and exceptional job skills: "Administrative

[8] Benjamin R. Doolittle, "*The Impact of Behaviors upon Burnout among Parish-Based Clergy,"* Journal of Religion and Health 49, no. 1 (2008): 89, https://doi.org/10.1007/s10943-008-9217-7.

demands are often significant in the setting of a significant burden of individual counseling. Also, clergy may feel pressured to Model normative Christian behaviors, scrutinized by their congregations."[9] Many clergy deals with a demanding schedule with little time left for themselves and their families.

Stress is a common term used that can have different meanings. For this project, stress "disrupts the body's homeostasis or a state of disharmony in response to a real or perceived threat or challenge. The threatening or challenging situation is referred to as a stressor. When a person encounters a stressor, the body prepares to respond to the challenge or threat. The autonomic nervous and endocrine systems respond by producing the hormones epinephrine (adrenalin), norepinephrine (noradrenaline), and cortisol."[10] Every individual produces these hormones in the body in response to a threat or challenge. With these responses, the body will experience "increased heart rate, respiration, blood pressure, perspiration, and energy production. These changes make up the fight-or-flight response, which prepares the body to cope with the stressor."[11]

The term *stress* was borrowed from the field of physics. The father of stress research, Selye, defines "physics as the force that produces a physical body strain. Hans Selye pioneered the field of stress research and provided arguments that stress impacted health."[12] There have been attempts to manage and disrupt the adverse effects of stress on the mind and body. They have included various methods, such as time management,

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[9] Paterson, *Living the Life*, 89.

[10] Paterson, *Living the Life*, 89.

[11] Erica M. Jackson, *"Stress Relief: The Role of Exercise in Stress Management,"* ACSM's Health & Fitness Journal 17, no. 3 (2013): 14–19, https://doi.org/10.1249/fit.0b013e31828cb1c9.

[12] Doolittle, *"Impact of Behaviors*," 89.

conflict resolution, communication skills, social support, spirituality, meditation, and massages.

Clergy respond differently depending on the stressor they are encountering. For example, the pastor of a small church needs funds to pay the mortgage company. The congregation has given all that they have, and the mortgage company is about to foreclose on the property. To cope with the stressor, the individual needs to control the situation. The clergy is on demanding schedules that require them to prepare sermons each week, visit the sick, and take care of things at home. The clergy person is waiting on some personal health test results. In that case, they can adjust the schedule for what has to be done at church and home but cannot modify the wait time to receive those test results. Thus, the individual does not control when the test result is given. Therefore, they cannot handle the situation and passively endures the stressor or avoids it. However, Doolittle states that with this type of "uncontrollable stressor, there could be a negative reaction that will produce more sumptuous cortisol production, which can have damaging health effects because of suppressing immune function."[13]

The reader needs to know that all stress is not bad. Everyone experiences a certain amount of stress daily, including the clergy. "Stress becomes a problem when too much is experienced, hurting behaviors, relationships, and health."[14] Erica M. Jackson defines "eustress, which refers to positive stress associated with performance decrement and negative health consequences. Distress is negative stress associated with performance decrement and negative health consequences. Jackson also states that the individual's

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[13] Doolittle, "*Impact of Behaviors*," 89.

[14] Jackson, *"Stress Relief*," 14–19.

perception of the stressor and coping resources determine whether a situation is eustress or distress. Jackson's "example of a student who has a job or who has been accepted to a graduate program likely perceives the stress of graduation as eustress, whereas the student who has student loans and no immediate plans of a job or further education perceives distress."[15]

This same scenario can be seen in the AMEZC, with a new pastor receiving ordination and being given their first pastorate with no experience serving as a pastor. As a result, this pastor may experience stress, distress, and burnout due to a lack of delegation leadership skills or delegating responsibilities to others. Jackson states that stress can be viewed as acute or chronic.

"Acute stress is what an individual experience when the stressor is encountered. The stress response is activated, and the body returns to homeostasis once the stressor's challenge is removed or the person successfully manages the situation."[16] This type of stressor has been seen in the pandemic of COVID-19. Pastors are experiencing an inability to hold traditional worship services; they use other interpersonal means to reach their congregants through Facebook or Zoom. There are many ways to reduce the acute stress level; however, when individuals continually overcommit or continuously worry, they will fall into acute episodic stress.

According to Jackson, "individuals who experience acute episodic stress often show signs and stress symptoms that can negatively impact physical and psychological health. These individuals can learn to change behaviors and manage their stress to

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[15] Jackson, *"Stress Relief,"* 15.

[16] Jackson, *"Stress Relief,"* 15.

prevent these consequences. '" Chronic stress,' however, is not so quickly resolved. This type of stress is associated more commonly with negative health concerns. Chronic stress results when there are constant multiple stressors or significant life stressors present."[17] Many clergy experience this type of stress when they receive an appointment to a church with few members who cannot pay adequate salaries to care for pastors and their families. The American Psychological Association states, "Additional significant stressor[s] include relationships, family responsibilities, family and personal health problems, job stability, personal safety, significant events such as the death of a loved one, divorce, and moving."[18] Some AMEZC clergy have encountered all the stressors mentioned, with no one to turn to other than a family physician for help. However, the new episcopal leader has implemented a program for clergy counseling to obtain the help needed.

Stress and Health

Stress is something that every individual deals with within daily life. However, there is a connection between stress and mental health conditions such as depression, posttraumatic stress disorder, and anxiety. Jackson estimates:

> that stress-related illnesses cause between 75 percent and 90 percent of primary care physician visits. She also states that cardiovascular disease, obesity, diabetes, depression, anxiety, immune system suppression, headaches, back and neck pain, and sleep problems are associated with stress. Stress often negatively affects diet, sleep habits, and drug use. "The American Psychological Association's survey showed that 39 percent of respondents reported overeating or eating unhealthy food because of stress, and 29 percent reported skipping a meal. In addition, 44 percent reported lying awake at night because of stress. On a positive note, 47 percent of respondents reported walking or exercising to manage stress.[19]

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[17] Jackson, *"Stress Relief,"* 15.

[18] Doolittle, *"Impact of Behaviors,"* 2.

[19] Jackson, *"Stress Relief,"* 15.

However, clergy are experiencing these types of stress, impacting their daily living, congregations, and families.

Many spiritual leaders suffer from burnout, depression, and loneliness. However, Doolittle says, "Clergy often have near-total autonomy with an encompassing set of emotional and administrative demands. Allow clergy to employ various behaviors to cope with job stress. Scholarly reading, mentorship, independent Bible study, retreats, as well as time out with family, can be integrated into their regimen."[20]

There have been many studies done on clergy burnout. However, according to Doolittle,

> Many studies among clergy examine overall job satisfaction amidst stressors to understand the burnout syndrome. A study examining clergy for the UNITED CHURCH OF CANADA revealed a high level of job satisfaction and personal commitment; 80% were satisfied with their pastoral charge. Paradoxically, the clergy scored higher on depression (78th percentile) and stressful symptoms (88th percentile) than the general population. Also, 75% felt they have too much work for one minister to do, and 60% think they do not have adequate time to think and contemplate their role as a minister.[21]

A study was done on non-clergy to evaluate job stress and burnout among 237 mental health social workers:

> Results eligible respondents (n=237) reported high levels of stress and emotional exhaustion and low levels of job satisfaction; 111 (47%) showed significant symptomatology and distress, which is twice the level reported by similar surveys of psychiatrists. Feeling undervalued at work, excessive job demands, limited latitude in decision-making, and unhappiness about the place of MHSWs in modern service contributed to poor job satisfaction and most aspects of burnout. Yet, 47% were "mostly satisfied" with their job, 35% were ambivalent, and 19% were dissatisfied. Feeling undervalued in the workplace, perceived high job

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[20] Doolittle, *"Impact of Behaviors,"* 89.

[21] Doolittle, *"Impact of Behaviors,"* 89–92.

> demand, lack of support, and limited decision-making ability were correlated with a high prevalence of stress and emotional exhaustion.[22]

Rodgerson and Piedmont conducted one study with 252 American Baptist ministers, "found that clergy who took an approach of collaboration with God (i.e., the problem-solving process is held jointly with God) or deferring to God (i.e., the problem is deferred completely to God) had a strong correlation against emotional exhaustion and depersonalization, and positive impact with personal accomplishment."[23] A similar study was done among Presbyterian ministers, elders, and members, showing that "positive religious coping—such as looking to God for strength—correlated with improved well-being, conversely, negative religious coping—such as feeling God was pushing me—correlated with worse depressive symptoms."[24] Doolittle also notes the following: "However, many studies on clergy well-being to evaluate spirituality, emotional coping strategies and burnout suggest that clergy felt satisfied with their work while exhausted."[25]

Stress Overload

In a survey conducted on stress overload, many participants stated that they were stressed; however, they could hide it from others:

> Stress overload, defined as excessive amounts and types of demands that require action, is a human response experienced as a problem and contributes to the development of other problems. The proposed defining characteristics are perceived situational stress as "excessive, expresses a feeling of tension or pressure, expresses difficulty in functioning, as usual, expresses problems with

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[22] Sherrill Evans et al., *"Mental Health, Burnout and Job Satisfaction among Mental Health Social Workers in England and Wales*," British Journal of Psychiatry 188, no. 1 (2006): 75–77, January 2, 2018, https://doi.org/10.1192/bjp.188.1.75.

[23] Doolittle, *"Impact of Behaviors,"* 89.

[24] Doolittle, *"Impact of Behaviors,"* 89.

[25] Doolittle, *"Impact of Behaviors,"* 89–90.

> decision-making, demonstrates increased feelings of anger and impatience, and reports negative effects from stress such as physical symptoms or psychological distress."[26]

The study included some participants with mental problems. Others were not experiencing mental issues. The study revealed that it would prompt stressors if individuals had issues in their lives, jobs, and communities. The study also stated that individuals described being on edge, impatient, and short-tempered with people. The clergy should not be short-tempered, on edge, or impatient in the ministry because the congregation will immediately notice and eventually want a new leader.

Stress in the Coronavirus

Michael Daly, Angelina R. Sutin, and Eric Robinson performed a study on the effects of the COVID-19 pandemic on mental health.

> The COVID-19 pandemic has had a range of negative social and economic effects that may increase mental health problems. This observational population-based study examined longitudinal changes in the prevalence of mental health problems from before to during the COVID-19 crisis. We identified subgroups that are psychologically vulnerable 30 during the pandemic. This study suggests that a pronounced and prolonged deterioration in mental health occurred as the COVID-19 pandemic emerged in the UK between April and June 2020. The emergence of the highly infectious severe acute respiratory syndrome coronavirus 2 (SARS CoV2) has created a global health crisis that prompted governments to execute extraordinary social distancing measures and restrictions to curtail the number of deaths caused by COVID-19. There are concerns that the COVID-19 crisis has caused tremendous stress and anxiety (Holmes et al., 2020). The social distancing restrictions, for example, may have increased social isolation (Armitage & Nellums, 2020), and the widespread reports of the economic downturn may have caused concerns about financial insecurity (Fernandes, 2020). Given the alarmingly high recorded number of deaths caused by COVID-19, anxiety about personal health and worries about the health of family members with existing medical conditions may also be common (Shevlin et al., 2020). Because social isolation, financial insecurity, and health concerns contribute to psychological

[26] Margaret Lunney, *"Stress Overload: A New Diagnosis,"* International Journal of Nursing Terminologies and Classifications 17, no. 4 (2006): 165–75, https://doi.org/10.1111/j.1744-618x.2006.00035.x.

> distress (Brooks et al., 2020 Lades et al., 2020; Paul & Moser, 2009), the COVID-19 crisis is likely to be having a considerable burden on population-wide mental health. [27]

America has experienced violence, psychological problems, and racism during this COVID epidemic. The individual stress level rose due to families staying home due to job loss. However, the clergy is coping and caring for their congregation. Creating worship service has become stressful for the clergy and church members. "COVID brought a new level of stress and uncertainty to the world; pastors and Christian leaders are stepping into a whole new level of caring for their churches and community."[28] However, caring for others during this season of COVID-19 will require clergy to learn how to care for themselves. The World Health Organization has given guidelines and steps to protect to keep the individual safe. Acknowledge that help is needed to cope with emotion or problems that one cannot accept because of this virus's circumstances. The clergy must understand that others can have legitimate needs. They can help relieve some of the burdened and on edge even while trusting Jesus to guide them through the difficult season. Clergy must remind members and the community that some compensate through vigilant and meticulous micromanagement, often leading to angry outbursts at the slightest derailment. These excesses can take on an individual spiritual veneer that masks the underlying issue. Reinhold Niebuhr's Serenity Prayer asks, "God grant me the serenity to accept the things I cannot change, courage to change the things I can, and

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[27] Michael Daly, Angelina R. Sutin, and Eric Robinson, *"Longitudinal Changes in Mental Health and the COVID-19 Pandemic: Evidence from the UK Household* Longitudinal Study," Psychological Medicine, November 13, 2020, 1–10, https://doi.org/10.1017/s0033291720004432.

[28] Wheaton.Edu, Last modified 2022, https://www.wheaton.edu/media/humanitarian-disaster-institute/tip-sheets/Final-*pastor-self-care-during-COVID-19*.pdf.

wisdom to know the difference."[29] Anxiety is reflected in mind, while depression is reflected in the past. Individuals should stay in the present moment to ensure that the burdens they carry today stay with today:

> As Christ states in Matthew 6:34, Therefore do not worry about tomorrow, for tomorrow will worry about itself (NIV). However, research suggests that there are concerns that the COVID-19 crisis has caused a tremendous amount of stress and anxiety for many (Holmes et al., 2020). The social distancing restrictions, for example, may have increased social isolation (Armitage & Nellums, 2020), and the widespread reports of the economic downturn may have caused concerns about financial insecurity (Fernandes, 2020). Given the alarmingly high recorded number of deaths caused by COVID-19, anxiety about personal health and worries about the health of family members with existing medical conditions may also be common (Shevlin et al., 2020). Because social isolation, financial insecurity, and health concerns contribute to psychological distress (Brooks et al., 2020; Lades, Laffan, Daly, & Delaney, 2020; Paul & Moser, 2009), the COVID-19 crisis is likely to be having a considerable burden on population-wide mental health.[30]

There are many types of support: emotional to meet needs, instrumental in "meeting practical needs, formal with professionals such as psychologists or counselors, and informal with family and friends."[31]

Leadership and Stress

Stress is an essential factor of the leadership function. The leader's behavior has been argued to be the primary factor determining the leader's stress level. P. D. Harms acknowledges that stress and leadership are linked. Harms used the "meta-analytically to review the relationship between three leadership constructs—transformational leadership,

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[29] Reinhold Niebuhr and Robert McAfee Brown, *Essential* Reinhold Niebuhr (New Haven, CT: Yale University Press, 1987), 24.

[30] Daly, Sutin, and Robinson, *"Longitudinal Changes."* 1-2

[31] Wheaton.Edu, Last modified 2022, https://www.wheaton.edu/media/humanitarian-disaster-institute/tip-sheets/Final-*pastor-self-care-during-COVID-19*.pdf.

leader-member exchange, abusive supervisor, and stress and burnout."[32] According to the report, "leader stress influences leader behavior, and that leadership behavior and leader-follower relationship are significant determinants of stress and burnout in subordinates."[33] Stress and leadership are impossible to disentangle, being united with each other. Bryman "argued that it is only in a moment of great crisis that heroic leadership can be displayed."[34] However, Hannah and others challenge "that such crisis is instances where the true character of a leader may shine through."

Nevertheless, Bennis says, "that moment of extreme stress serves as crucibles for the development of leadership skills."[35] However, Van Vugt "proclaims that such events are precisely when leadership is most needed because the presence of leaders who can handle stressful events effectively make for efficient decision-making and group fitness."[36] Day, Sin, and Chen said, "It is crucial to know that your leader can handle stress well because leaders face a great deal of stress."[37] How stress impacts leadership and how leaders delegate can be sources of stress or relief from stress.

Physiological and psychological stress has many

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[32] Peter D. Harms*, "Adult Attachment Styles in the Workplace,"* Human Resource Management Review 21, no. 4 (2011): 285–96, https://doi.org/10.1016/j hrmr.2010.10.006.

[33] P. D. Harms et al., "*Leadership and Stress: A Meta-Analytic Review," The Leadership Quarterly* 38, no. 1 (2017): 178–94, https://doi.org/10.1016/j.leaqua.2016.10.006.

[34] Alan Bryman, "*Charismatic Leadership in Business Organizations*: Some Neglected Issues," The Leadership Quarterly 4, no. 3–4 (1993): 217–412, https://doi.org/10.1016/1048-9843(93)90036-s.

[35]P. Harms et al., "*Leadership and Stress,"* 178–79

[36] Mark Van Vugt, Robert Hogan, and Robert B. Kaiser, "*Leadership, Followership, and Evolution:* Some Lessons from the Past," American Psychologist 63, no. 3 (2008): 182, https://doi.org/10.1037/0003-066x.63.3.

[37] D. V. Day, H. Sin, and T. Chen*, "Assessing the Burdens of Leadership*: Effects of Formal Leadership Roles on Individual Performance over Time," Personnel Psychology 57 (2004): 178–94.

> factors such as personality types, emotional stability attributes of different people, and more importantly, personal temperaments may determine this ability. Exposure to stressful environmental conditions has negative consequences on people's psychological and physiological health. Hockenburg and Hockenburg identify two such factors as psychological and social factors. Psychological factors include individual management, descriptive styles (cynical v. positive), and conduct patterns. An important social factor affecting the ability to deal with stress is collective support or things provided to an individual by others. For example, collective support may modify people's perceptions about stressors.[38]

When individuals are exposed to this type of treatment, they can soon burn out: "In a situation where individuals subjected to prolonged periods of stress (and subsequently extended resource expenditure), burnout is likely to occur."[39] When this type of stress mounts up, the individual becomes exhausted and overwhelmed and unable to cope with the job. According to Hoboll, "conservation of resources theory has been important for advancing an understanding of stress in organizations because it is essentially the opposite of Lazarus & Folkman's (1984) stress-appraisal theory."[40] Regardless of the source, the stressful situations and a potential threat to the individual, possibly causing the individual to behave in ways that one cannot predict or are uncontrollable. The more an individual values resources or relationships. More stress is likely to occur when that resource or relationship is threatened. For example, clergy serving in structured churches such as the AMEZC, appointed for one year at the Annual

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[38] Study Corgi, "*Stress Impacts on Psychological and Physiological Health*, last modified October 22, 2020, https://studycorgi.com/stress-impacts-on-psychological-and-physiological-health/.

[39] Robert Plutchik, *review of Burnout:* The Cost of Caring—by Christina Maslach, PhD, Psychiatric Services 34, no. 7 (1983): 650, https://doi.org/10.1176/ps.34.7.650.

[40] Stevan E. Hobfoll et al., *"Conservation of Resources in the Organizational Context: The Reality of Resources and Their Consequences,"* Annual Review of Organizational Psychology and Organizational Behavior, January 30, 2018, https://www.icos.umich.edu/sites/default/files/lecturereadinglists/Hobfoll%20et%20al.%2C%202018.pdf.

Conference, can experience a great deal of stress. Relationships develop, and they might not want to leave that charge.

The three primary symptoms of "burnout—emotional exhaustion feeling overwhelmed by one's work, depersonalization, also known as cynicism or disengagement, defined as detachment or indifference from others at work, and reduced personal accomplishment also referred to as professional efficacy, which is the tendency to evaluate one's efforts and achievement negatively."[41] The clergy's life is taxing; spending many hours caring for the members, church business, sick and shut-ins, and the personal family. Many times, they feel overwhelmed by the duties placed on them. In some instances, they become detached and believe they invest many hours and receive negative feedback. Although clergy experience many problems in ministry, in terms of issues at work, stress and burnout have been associated with reducing job performance and job satisfaction.

Leader Stress as a Cause of Leadership Behavior

Leadership becomes essential when things are going poorly or inadequately. Consequently, it is no surprise that leaders often report that they have been under considerable stress. The Center for Leadership "reports that 88% of leaders say that work is the primary source of stress in their lives."[42] Many leaders face potential sources of stress in the workplace. For example, the Center for Leadership asked if clergy did a better job attending seminary. Well, "evolutionary accounts of leadership suggest that despite having access to greater resources, individuals in leadership positions can

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[41] Plutchik, 650.

[42] M. Campbell, J. Martin, and K. Meddings, *"Center for Creative Leadership,"* The Leadership Quarterly 18, no. 6 (2007): 509, https://doi.org/10.1016/s1048-9843(07)00131-2.

experience greater amounts of stress because they are most likely to encounter threats or challenges from both inside and outside one's social group." [43] However, "others have argued that the need to maintain an exemplary reputation so that others trust in your decision-making can be a significant drain on one's psychological resources and can lead to emotional exhaustion and poorer performance over time."[44] The Kingdom's National Authority study investigated the effectiveness of leadership styles when rooted in instructional leader and their impact on teaching performance. According to the Kingdom of Bahrain, "more than half the schools evaluated satisfactory or inappropriate in the school's leadership. Furthermore, this evaluation lacks effective school leadership processes in self-evaluation and strategic planning based on high goals and standards to meet the challenges faced by teacher performance." [45] Therefore, the study concludes that instructional leadership has a relevant role in teacher performance and leadership style. The increased stress associated with leadership roles is often not observable; however, leaders often are selected to handle crises well.

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[43] Ronald Baenninger, *Review of Chimpanzee Politics: Power and Sex among Apes*, by Frans De Waal, Aggressive Behavior 10, no. 4 (1984): 179, https://doi.org/10.1002/1098-2337(1984)10:4%3C325::AID-AB2480100407%3E3.0.CO;2-X.

[44] Michael D. Baer et al., *"Uneasy Lies the Head That Bears The Trust: The Effects Of Feeling Trusted On Emotional Exhaustion",* Academy of Management Journal 58, no. 6 (2015): 1637–57, https://doi.org/10.5465/amj.2014.0246.

[45] Sabah Hejres, Ashley Braganza, and Tillai Aldabi*, "Investigating the Effectiveness of Leadership Styles on Instructional Leadership and Teachers Job Expectancy in Kingdom of Bahrain,"* American Journal of Educational Research 5, no. 7 (2017): 694–709, https://doi.org/10.12691/education-5-7-2.

Interdisciplinary Foundation

This interdisciplinary study provides the foundation for the project—the historical foundation and the biblical foundation—by supporting the biblical imperative to structure leadership with current resources. The resources utilized in this paper are valuable because it is the central theme of this project. Much scholarly writing and the biblical text credibility the authors cited in this paper. All the resources used in the previous pages came from known authors with an academic background and experience. Many professional journals, such as those in psychology and social science, will help the reader understand what is happening in the project. The project is structured, organized, and written to meet today's clergy's leadership style and stress level with those experiencing burnout in the ministry. The intent of this project is clear and precise to the problems clergy are facing in the ministry.

A vital aspect of this project is the focus on the possibility of overcoming oppressive circumstances such as Israel once faced. God called Moses to lead the Israelites to the Promised Land. One would believe that Moses had a problem sharing leadership roles with anyone. However, when God called Moses, he did intend for Moses to be the judge, juror, and sole decision-maker. Unfortunately, Moses never learned how to delegate authority.

Consequently, he experienced tremendous stress and was on the verge of burnout until his father-in-law came on the scene to give him some constructive advice. The critical point to note here is that Moses respected and listened to what his father-in-law told him. He could reduce his stress load by delegating some of his responsibilities and avoiding burnout.

In today's churches, most clergies are experiencing stress because they have not been taught or do not want to learn how to delegate leadership. Some Episcopal leaders oversee the churches within the Episcopal area over which they preside in most structured churches. The bishop gives out pastoral appointments once a year unless they need to change. Often, clergy receiving assignments are in their first charge, and they try to use Moses's school of thought. One wonders if they are afraid that the other ministerial staff will undermine them or not delegate to others. This project, Delegation of Leadership: A Model to Increase Awareness of Clergy Stress Due to Improper Leadership Skills, will help those experiencing stress benefit through stress reduction to avoid burnout. This project's context is presided over by a bishop. God has called clergy to serve his church, community, and society, not with stress but with healthy minds and bodies. One of the most vital points in this project is pastoral care, which will be discussed in various chapters.

CHAPTER SIX

PROJECT ANALYSIS

This project aims to bring awareness to the problems in this context and other denominations of the lack of delegation of leadership. The senior clergy often struggle to know what to delegate or delegate responsibility to the ministerial staff. The clergy in charge often think about their duties to the clerical staff that would serve as a learning and growing opportunity. In addition, the senior clergy may not have had a role model to show them how to use delegation leadership successfully. However, when the senior clergy think delegating could make them look like they do not know how to lead, they are afraid of sharing responsibilities. The inability to delegate is one of the problems seen in the churches. By delegating, the senior clergy reduces stress, focusing on the more pressing issues in the organizational church. When the senior clergy delegates authority (responsibilities) to the ministerial staff, they let them know that they trust them. The delegation also helps reduce the stress that the clerical staff may or may not be suffering. The Delegation of leadership will help to reduce the senior clergy workload. Furthermore, it empowers the ministerial staff, giving them a sense of autonomy. No leader can do all things, and delegating answers stress reduction.

This moment in time created the platform and foundation for a model for clergy on delegation of leadership to address the lack of leadership skills, which would reduce stress if the senior pastor of the church would delegate to the clergy staff. As I served as

associate pastor, I have become more aware of today's stressors, such as personal, professional, and private stress. With the onset of COVID-19, stress among clergy in all denominations has increased.

The inability to delegate will increase tension; therefore, a team effort is needed in the ministerial process to enhance the local church's overall administration and spiritual well-being. The teaching will allow leaders to focus more on their spiritual self-care, bringing a more cohesive staff. If the delegation of leadership is not implemented in all denominations, they will experience a high level of stress because of the demands of ministry. All denominations function in different ways. And stressors such as financing, congregant issues, frequent moves, lack of time management, inadequate salary, family issues, and inability to delegate leadership are just a few stressors that can affect the clergy's spiritual life. Many of these stressors are seen in small congregations. However, if the delegation of administration is not realized, there will be no stress reduction. I witnessed my father's stress, which he had endured, which has helped shape my spiritual life.

The groundwork at the foundational level has unveiled several supporting facts that credence to this original position. And this provided the basis for developing a Delegation of Leadership model to enlighten clergy that if the proper delegation of responsibilities is implemented, the leader can reduce their duties, which will reduce stress for all serving in the ministerial staff.

In light of this, considerable work has been done to establish the biblical foundation, historical foundation, theological foundation, interdisciplinary, and integration that sets the inquiry within the context. In addition, the scriptural contexts

draw attention to the theological thought that would influence further inferences as the project progresses.

The initial work was done with the input of a diversity of academic professionals, contextual associates, and peer associate views on delegation of leadership from the clergy standpoint on issues that clergy face daily. However, some of the concepts offered support for this project. A lack of delegation due to the inability to delegate responsibilities to the ministerial staff helped support the validity of this project. However, the entire process has proven that this model for stress reduction among clergy will reduce the stress that clergy are experiencing.

Methodology

Participants

The project used the mix-method methodology to determine if clergy was experiencing stress because of delegation of leadership skills due to improper leadership skills. The target population for this study was clergy between thirty-five and seventy-five. Therefore, I used clergy from different denominations because only one AMEZC within my context area. There were seven males and three female participants who took part in the demographic survey, Stress Overload Inventory, and questionnaire on delegation of leadership and stress. The participants range in age from thirty-five to seventy-four, with the mean age of 10% between the age thirty-five/forty-four, 20% between age forty-five/fifty-four, 30% between age fifty-five/sixty-four, and 40% between sixty-five/seventy-four see (Appendix). The participants all have been pastoring for over ten years. The group consisted of four African Methodist Episcopal Zion Church

clergy, three Baptist clergies, one United Methodist clergy, and two non-denominational clergies.

The questionnaire was constructed using qualitative research with open-ended questions. The questionnaire consists of twelve questions, and the participants are asked to answer in their own words about delegation of leadership and stress. This questionnaire is administered through Survey Planet, a secure online site. In addition, I contacted Soul Shepherding and received permission to use Bill Gaultiere's resources on clergy stress. First, Mr. Gaultier's Stress Overload Inventory test was administered using Survey Planet online, a secure site using the quantitative research method. Then the participants were asked a series of sixteen questions using Survey Planet online. Mr. Gaultiere has a scoring system that was applied, and if the participant answered "Yes" to four or more of the questions, they were experiencing stress.

The foundation scripture gives detail on leadership Exodus 18: The contextual associate provided helpful insight into choosing the clergy who might be experiencing stress due to a lack of delegation skills. The participants in this context will be used to determine if the senior clergy do not delegate responsibilities to the ministerial staff; they and the team may suffer stress due to the lack of delegation of leadership. The ten participants were selected and given a telephone call asking them if they would be willing to participate in this dissertation project to fulfill the degree of Doctor of Ministry at United Theological Seminary. A consent form was constructed and sent to each participant to consent to take part in the project. The participation was voluntary, and without incentive, the participants' desired to learn if there were problems in their local society with a delegation of leadership. See (Appendix E).

A meeting was held with the professional associations to discuss the type of questions used in the questionnaire. While I was waiting for approval from the Institutional Review Board, we discussed the best way to complete this project.

The project began with drafting a letter and emailing Soul-Shepherding, asking Bill Gaultiere to use his Stress Overload Inventory Survey resource. The Stress Overload Inventory survey is a stress test that Bill Gaultiere designed is to see if the individual is experiencing stress. Mr. Gaultiere gave his permission and blessing see (Appendix B). The "Stress Overload Inventory Survey was administered to each participant to determine if they may need help dealing with the effects of stress on the body and soul."[1]The test was administered through Survey Planet to all participants see (Appendix B) will show the percentage of participants experiencing stress. A demographic questionnaire was developed and administered to each participant through Survey Planet (Appendix B). to analyze and display using graphs to compare income, education, church size to see if any of these components played an integral part in the leadership skills.

An informal email was sent to the participants (clergy) on September 21, 2021, informing the participants of the project workshops. Again, participants had to accept the terms by entering their email address to access the survey to participate. The workshops were scheduled over eight weeks. The pre-and-post survey sees (Appendix B) was used to assess the level of awareness on delegation of leadership. The data collected will be analyzed using the summary format (Appendix B). The questionnaire was given to the participants. The data will be analyzed using statistical analysis and displayed using bar

[1] Bill Gaultiere, *"Stress Overload Inventory* - Soul Shepherding", Soul Shepherding, Last modified 2021, https://www.soulshepherding.org/stress-overload-inventory/.

graphs to compare income, education, and church size to see if these components were integral in leadership skills.

In the project calendar, the three professional associates had been selected who are currently mentoring me and are a resource for the various project area. The contextual associates and peer associates will provide helpful insight into choosing clergy experiencing stress. The clergy in this context will help determine clergy delegation of leadership skill ability and the status of their delegation skills, and their ability to handle stress.

In most churches, the senior clergy's responsibility is to determine what is needed in the church, such as programs, duties of the ministerial staff, and duties of the staff members. The senior clergy bring many skills and resources to the church, which will help resolve the stress that the ministerial staff may or may not be experiencing. The Individual clergy will be evaluated to determine their knowledge of stress and how they cope with the daily stress that the clergy face in the ministry. Within this perspective, each member must engage and be positioned to identify the stressors that cause clergy to function below-average leadership skills that bring on burnout.

The project calendar was scheduled for eight weeks. Week one was used to introduce the participants and summarize the project. Speakers will present at each workshop beginning with week three. The pre-workshop introduced the Stress Overload Inventory created by Bill Gaultier in week two. The survey was administered through survey planet to see how many clergypersons were experiencing stress before the scheduled workshops (Appendix B). In week three, the demographic questionnaire was administered. In week four, I used ten minutes to review the previous week's teaching on

how stress/leadership plays a critical role in leadership delegation. Dr. Holly Hall facilitated forty minutes of teaching on Servant Leadership see (Appendix D).

In week five, I used fifteen minutes to review the previous week's teaching on a servant's expectations. Forty-five minutes of education on leadership empowering; I use twenty minutes to review the last week and time for questions and feedback. In the fifth week, fifteen minutes was used for questions and answers from the previous week. Forty-five minutes of teaching on s*tress* and how stress affects the mind, body, and soul, which Mondora (Lisa) Tingle facilitated. After the learning, there were fifteen minutes of discussion on stress which was well received. There were fifteen minutes to review the previous week's workshop in the seventh week. There were Forty-five minutes of group discussion on the meaning of *Pastoral Delegation* and *Delegation Responsibility*. Again, I held fifteen minutes of discussions and feedback after the workshop. Each participant received a document before the workshop began because of time constraints. In the seventh week, there was communication with the clergy concerning the post-project questionnaire. Although all participants could not participate in the workshops, the materials from each workshop were sent to the participants who were unable to be present in the Zoom workshops. On week eight, all data were collected, and on week eight, an email was sent to the participants who had not completed the post-survey. All workshops were held on Friday at 7:00 p. m. The workshops were held to determine if clergy are experiencing stress due to the lack of understanding delegation of leadership skills due to improper leadership skills.

Implementation

Invitations were sent to ten participants explaining the project. The project title "Delegation of Leadership: A Model to Increase Awareness of Clergy Stress Due to Improper Leadership Skills." "Dear participant, I invite you to participate in a research study. They explained that I am a student in the Doctor of Ministry at United Theological Seminary, Trotwood, Ohio, and writing my dissertation. The purpose of the research was to teach that if clergy are trained in critical concepts about delegation leadership responsibilities, they will understand the connection between a leader's ability to exercise leadership and reduce their stress level. The participants were informed that their participation in this research project was completely voluntary. There are no know risks to participation beyond those encountered in everyday life. The responses will remain confidential and anonymous. No one other than the researchers will identify which participant answered this questionnaire. This survey should take approximately (30-60 minutes) to complete.

Most surveys are not complete without a demographic questionnaire on age, gender, income, or location. This demographic questionnaire will allow the reader to know the target audience and their thinking. In this project, gender could significantly affect how participants think about ministerial leadership. The studies have shown that men have a stronger left hemisphere while women can balance both hemispheres. Although, this can be why women are more aware of their emotions than men because men tend to think from the task-oriented point and can be more objective. The age of the participants can play an essential role in the way some clergy thought patter in the way

they might use delegation of leadership. The goal was to obtain the church's perspective in general and the leader's thoughts on who should lead and how they should use leadership delegation. The most important thing here is that the information that I will gather can be used for growth in the organizational churches.

Stress Overload Inventory Workshop

The ten participants took the Stress Overload Inventory, seven males and three females. The Stress Overload Inventory is an instrument created by Bill Gaultiere that he uses in his program to measure clergy stress. Mr. Gaultiere permitted his Stress Overload Inventory as one of the instruments to gauge each participant's stress. Mr. Gaultiere uses this short stress overload inventory to see if clergy may need help with the effects of stress on their body and soul. This test would use a scoring system; if the participant scored four or more "Yes" answers, you might "be experiencing stress overload.

For diagnoses and treatment, consult in person with a doctor or psychotherapist"[2]. The ten participants took the Stress Overload Inventory test, six of the participants scored four or more "Yes" on the stress inventory. The question that received "Yes" was Have you experienced lots of change in recent months (e.g., job, housing, relationship status). "Have you experienced a major loss (e.g., death of a loved one, divorce, financial loss)? Are you self-critical? Do you try to be strong and not have needs or emotions? Do you have skin irritations, an ulcer, recurring headaches, or a racing heart? Do you have a short

[2] Bill Gaultiere, "Stress Overload Inventory - Soul Shepherding", Soul Shepherding, Last modified 2021, https://www.soulshepherding.org/stress-overload-inventory/.

temper? Or do you get easily frustrated? Or are you having emotional outbursts?"[3] Some questions received a "Yes" answer (Appendix B).

Pre and Post Questionnaire

August 27, 2021, two weeks before the workshops, a pre-questionnaire was developed. The participants were sent information on how to assess the website to complete the survey login information was also given. The questionnaire consisted of twelve essay questions. The participants were instructed to answer the following questions in their own words on the delegation of leadership in their local church. The participants were asked in their own words to define delegation of leadership. The pastor cannot handle the church affairs all by themselves, quoting the Moses style of leadership and the responsibility of doing ministry according to Ephesians 4:11-12.

In comparison, others state that delegating responsibility in the church is empowering others to do something in the church so that the pastor is not doing all the work. Another said that individual leaders must find a balance in the power of delegating. While others believe that delegation is the responsibility of all in some way, but not in every way. One of the participants allows the stewards, trustees, clergy, and other ministries to use their gifts and talents not to have to do everything. The participants were asked to define delegating responsibility and use delegation leadership with their ministerial staff. The participants believe delegating responsibility equips and empowers others to make decisions and accomplish a task on behalf of the leader. However, some participants saw sharing significant duties and responsibilities with others capable of

[3] Bill Gaultiere, "Home - Soul Shepherding | Thrive With Jesus In Life And Leadership", Soul Shepherding, Last modified 2021, https://www.soulshepherding.org/.

performing. In contrast, others believe that you can delegate authority but not the responsibility because pastors are responsible to the Bishop and General conference for everything in the local church. Finally, the participants were asked when "Do they feel they are experiencing stress?"

A group email was sent to the ten participants reminding them of the date-time of the three zoom workshops. In addition, a reminder was sent the day before the scheduled workshop. The first workshop was held on September 10, 2021, on "*Servant- Leadership,* facilitated by Holly Hall, Ed, MSHA, RN, Research Chair, Indiana Wesleyan University Doctor of Business Program. The workshop opens with prayer. Six participants joined the zoom workshop. Next, Dr. Hall did a PowerPoint on how you define servant-leadership. Servant leadership and who God is, who I am, how I think, and what I do. Christ's seven principles of servant leadership and servant leadership are not something you do but something you are. A question-and-answer session was held after the presentation. The workshop was well-received by all in attendance. For the participants that were not present, the PowerPoint was emailed to them see (Appendix D).

The second workshop was held on September 17, 2021, on *Stress,* facilitated by Mondora Tingle, MSN, MBA, RN, and Executive Director Fundamental Health and Community Development SVS, Inc. A reminder was sent to all the participants the day before the scheduled workshop. Mrs. Tingle did a PowerPoint on stress and leadership. The workshop also covered stress, symptoms, strategies to combat leadership stress and the takeaway. Seven of the ten participants were present. The workshop was well-received by all that were present. For the participants that were not present, the PowerPoint was emailed to them see (Appendix D).

The third workshop was held on September 24, 2021, on *Delegation of Leadership, Pastoral Leadership,* facilitated by Reverend Margretta L. Dobbs, BS, MDiv, Candidate for Doctor of Ministry. A reminder was sent to all participants the day before the scheduled workshop. Reverend Dobbs prepared a document on pastoral leadership and emailed it to all the participants before the workshop. The workshop covered leadership, pastoral leadership, the benefits, vision caster, developing a vision, how Moses learned to delegate, leadership in small/midsize church, collaborative leadership, and culture. In closing, great leaders own the leadership only they can identify. Five of the ten participants were present. The workshop was well-received by all that were present. A question-and-answer session was held at the end of the presentation see (Appendix F).

Delegation of leadership Pre and Post Questionnaire

In the pre-survey questionnaire, the participant was given open-ended questions and asked to answer in their own words.

1. In your own words, what is delegation of leadership in your local church?

Most of the participants thought that delegation of leadership is vital, empowering, and necessary. One of the participants did not understand the question and stated that “As it is that this question is not clear to me, I will respond on the singular subject of evangelism, stating how it is that delegation of leadership occurs in our local church. Leadership in our local church is the responsibility of all in some way, but not all in every way. The Delegated of Leadership is offered to congregants in evangelistic opportunities, allowing them to engage citizens and community for the causes of Christ entrusted to them. Some institutionally assigned, others as simply the byproduct of living

in the Christian Way." Another stated that "Individuals in leadership positions must find balance in the power of delegation, particularly when related to the church. There have been times when this was not used because of uncertainties in the abilities of those delegated. And then, there have been other opportunities when things could have been delegated.

Nevertheless, leadership is delegated to those who hold official offices. I believe in these cases; the pastor should allow leaders to perform or carry out their responsibility without interruption unless assistance is requested or a problem exists in which the pastor needs to be involved. There are also times when the pastor must be involved, at which time the pastor must understand and have knowledge at all times of what's happening in the ministry of the church."

In the post-survey, one of the participants stated that "equipping, empowering the individual to make decisions." There was a consensus that the participants agreed that responsibilities should be shared with the ministerial staff. However, in the post-survey, only five participants answer the questions. One participant stated that "delegation of leadership is delegating authority to others in the local church without delegating responsibility. This participative leadership style lowered my stress level. It allowed me to tap into." Another participant stated that "delegation of leadership in the local church refers to a leader's sharing of responsibilities with capable, and competent others who can assist with task completion objectives, reducing leader stress." However, I note that one of the participants quotes Exodus 4:11-12, as I had reference to in my thesis "Delegation of Leadership is vital to the health and stability of the local church and pastor. The pastor cannot handle the church affairs all by themselves. It is also unbiblical. Moses' father-in-

law told him that he needed to delegate responsibility to other members who were upstanding men in the community. The church members cannot absolve themselves of the responsibility of doing ministry according to Ephesians 4:11-12. I believe that when members are empowered, equipped, and given responsibility, then they are more engaged in the life of the local church." This helps validate my point earlier in the paper. One of the female pastors stated that "she invites the congregation to use the gifts that God has given to them to further the kingdom of God." Here, we can conclude that the two participants do not understand delegation of leadership in the local church.

2. What is the definition of delegating responsibility? How do you use delegation of leadership delegation leadership with your ministerial staff?

The consensus was that delegating responsibilities is necessary for delegating leadership skills (Appendix B). The post-survey was the same, as in the pre-survey, the participants felt the same.

3. When do you feel that you are experiencing stress? What is your method of delegation of leadership?

The participants experienced stress when changes rapidly occurred or when the fear of things was not being done. The items such as procrastinating, meeting deadlines, a task not being accomplished, and not having enough time in the day are some of the participants were experiencing. The COVID-19 has caused stress on the participants in that they had to do all the work with little staff. In the post-survey, the participants answered the question in the same manner.

3. Can you explain when you are feeling the most stressed?

Many participants felt the most stress when two or three things were happening simultaneously, having too many things before them and not enough hours in the day. Issues around family and children played a part in their stress. In the post-survey, one of the participants stated that they felt the most stress because the question was redundant.

4. When you feel stressed, is it because of the workload at your local congregation?

In the pre-survey, 50% of the participants responded that “yes” the workload, and 50%, replied “No.” In the pre-survey, the participants answered no; however, there was a 50/50 answer.

5. In reflecting upon your own life, have you demonstrated reluctance to delegate responsibility to others?

In the pre-survey, the participants shared trust issues, not enough members, worried that work would not get done. In the pre-survey, 80% of the participants had trust issues, and 20% had no problems with delegating. In the post-survey, the participant's answer was the same.

6. Do you believe that the financial compensation is adequate?

In the pre-survey, the participants felt that the financial compensation was adequate and did not pastor for the money they received.

7. Do you have a good way of dealing with stress?

In the pre-survey, the participants stated that watching TV, praying, meditating, reading books, family, friends, and teaching karate classes are ways they reduce their stress. However, one participant stated that counseling and therapy are the way they deal with stress.

8. Do you find ministry lonely?

In the pre-survey, 90% of the participants felt that ministry could be lonely, and 10% did not. However, in the post-survey, some participants stated that ministry could be lonely, but you are never alone because God is always with you.

9. Do you feel righteous?

In the pre-survey, 100% answered no, they are no better than the next person. Some believe that we are all sinners.

Summary of Learning

Before starting this project, I had my views on delegation of leadership. Having been in the ministry for more than fifteen years, only serving under three different leadership has caused me to question delegation of leadership. Therefore, I chose the Gardner Taylor cohort group; I was overwhelmed at the first meeting. However, I learned that each person voices their opinion, and everyone respects each input.

I was naïve as to how I was going to produce the title of my project. However, the group and mentors felt that throughout my spiritual autobiography, they saw leadership. In the beginning, I did not see what they saw. I was told that the project had to come from within you in semester one, and I needed to trust the process. I had made up my mind that I wanted to do my project on something different; however, I surrendered and took the advice of the group and mentors.

I have a new understanding of what the statement “the project has to come from within you” means to ask how the title of this project has affected my life. The biggest revelation came after I embraced that I have some unresolved issues with how delegation of leadership is used in many churches. For example, in the three churches that I serve as

an associate minister, the delegation of leadership was different, and sometimes there were none.

To better understand, I returned to the Moses story in Exodus chapter 18, on how God had provided and brought the leadership concept to Moses. After talking with his father-in-law Jethro, Moses realized that he did not have to do all the work alone. When Moses realized that it was okay to delegate some responsibilities to others, he listened to the more pressing problems. Delegating can be challenging for some who have problems giving up authority. When Moses was in dialogue with his father-in-law, he accepted constructive criticism and realized that he could not do everything himself; he needed to delegate.

The three professional associates come from different backgrounds. However, one of my professional associates disagreed with the mentor and caused some problems toward the end of the project. The one thing that I have learned throughout this journey is that one cannot allow others to distract them throughout writing their project.

CONCLUSION

At the beginning of the project, 60% of the participant was experiencing stress before the pre-workshop, according to the Bill Gaultiere Stress Overload Inventory test. There is evidence that all participants had some awareness of the stress they were

experiencing in their lives. Yet, the impact remains unknown to what extent it affected the participant's life.

Of all the participants in the pre-test, 90% responded to the delegation of leadership, demographic survey, and Stress Overload Inventory. However, only 50% of the participants took part in the surveys in the post-test. The participants were contacted through emails, and phone calls, with no response back. The purpose of the questions was to gain insight into the delegation of leadership skills and stress in the local organizational church on how responsibilities are shared. However, the variations between the pre-and post-survey were different because only five participants completed the post-survey.

The Stress Overload Inventory, by Bill Gaultiere, validates the project's initial hypothetical position that if clergy are taught critical concepts about delegating leadership responsibilities, they will understand the connection between a leader’s ability to exercise leadership and stress. This project would benefit from a more extensive study using a larger sample of participants. The participants in this project had to be reminded to complete the survey and write anything to get through the questions to move forward. When replicating this project within a faith-based setting, the sample group is suggested to be larger and have more detailed questions. The question is, can this project be duplicated? The answer is yes.

APPENDIX A

INFORMATION DISCLOSURE SHEET

SOULSHEPHERDING CONSENT TO USE MATERIAL

- **INFORMATION DISCLOSURE SHEET**

OBJECTIVE**:** To meet part of a Doctor of Ministry (DMin) requirements at United Theological Seminary Margretta L. Dobbs (hereafter referred to as the researcher). I must complete a research study. This study involves the plausibility of Delegation of Leadership: Delegation of Leadership: A Model to Increase Awareness of Clergy Stress Due to Improper Leadership Skills.

Key Point of the study

- The study will consist of four Zoom meetings to discuss the delegation of leadership and stress, lasting forty-five minutes. In addition, the Pre and Post Project questionnaires will be administered via zoom to the clergy. In addition, the researcher will collect data through observation, questionnaires, and interviews. The researcher's dean, mentor, and faculty consultant have reviewed and approved this study.
- You are invited to participate in this study because of current circumstances and the possible effect of the investigation on current events. And the potential impact the research can have on your current circumstances. You can also give feedback on whether the study benefits the clergy and staff to reduce stress.
- Your participation is voluntary. However, participation is highly valued. Your willingness to assist in this study through transparency and openness will transform the delegation of leadership style. By signing the consent form, you would be acknowledging that you have agreed to the use and inclusion of your feedback for analysis in the researcher's doctoral project. Specifically, suppose you agree to a detailed interview. In that case, your responses verbatim may be

- quoted and inserted in the material in the final project. Should you find your feedback discomforting, you are at liberty to contact the researcher to assure removal in part or the whole of your interview feedback from the material. If requested, you will receive a copy of this disclosure and the consent form for your record.
- Your responses will be concealed in anonymity. Your precise identity cannot be inferred from your answer. If the researcher elects to insert quotes from your feedback, their insertion in the final project will remain anonymous. All feedback provided by you is deemed confidential and safeguarded from public view for the study's length. The researcher will have exclusive access to all the raw data. After the project's conclusion, your responses will be retained for the researcher's records for five years.
- The results will be a part of the material included in the final DMin. Project. The examination committee will review them. Future students in the same curriculum may pursue this research. It is feasible that the final project will be published in diverse forms.
- I do not anticipate any inconveniences of participating in this study. However, you might be asked to sit for a one-on-one interview to give more detailed responses concerning your experience after the survey. If there are any concerns regarding this undertaking, please contact the below-referenced name through the contact information provided.
-
-

- FOR FURTHER INFORMATION CONTACT:

1. Margretta L. Dobbs *Cell: (937)[redacted]
2. Email: dobbsgretta17@aol.com
3. If you acknowledge your willingness to participate in this study, please sign the consent form provided.

SOULSHEPHERDING CONSENT TO USE MATERIAL

Rev. Margretta L.Dobbs dobbsgretta17@aol.comHide
To sue@soulshepherding.org sue@soulshepherding.org
Praise the Lord; please thank me for using your work in my dissertation, and thank you for your prayers. Please keep me lifted in Jesus' name.

Thank You, God bless!
Rev. Margretta L. Dobbs

-----Original Message-----
From: Sue Wood <sue@soulshepherding.org>
To: dobbsgretta17@aol.com
Sent: Tue, Nov 3, 2020 5:43 pm
Subject: Your email to Soul Shepherding
Hi Margretta,

Thank you for reaching out. What a great topic for your dissertation.

We welcome you to use any of the articles/information on our Soul Shepherding Website. You can use the search to find articles specifically on Pastor's Stress.

This article on Pastor's Stress Statistics may be a good starting point.

Bill also recommended that you refer to Your Best Life in Jesus' Easy Yoke and his new book coming out on Journey of the Soul.

"Lord Jesus, we thank you for Margretta and her love for you and service to you. We ask that you lead, guide, and provide for her and that you fill her with your wisdom and give her insight as she prepares her dissertation. Amen"

Blessings,

Sue

."

APPENDIX B

PRE AND POST QUESTIONNAIRE, RESULTS

STRESS OVERLOAD INVENTORY

STRESS OVERLOAD INVENTORY GRAPHS

Delegation Of Leadership: A Model To
Increase Awareness Of Clergy Stress Due To
Improper Leadership Skills

Dear Participant, I invite you to participate in a research study entitled; Delegation of Leadership: A Model To Increase Awareness Of Clergy Stress Due To Improper Leadership Skills. I am currently enrolled in the Doctor of Ministry at United Theological Seminary, Trotwood, Ohio, and am writing my Dissertation.

The purpose of the research is to determine if clergy are taught critical concepts about delegating leadership responsibilities. As a result, they will understand the connection between a leader's ability to exercise leadership and stress. Clergy awareness of appropriate delegation of leadership will result in stress reduction. The enclosed questionnaire has been designed to collect information on Leadership skills and Stress. Your participation in this research project is entirely voluntary. There are no known risks to participation beyond those encountered in everyday life. Your responses will remain confidential and anonymous. This research will be kept under lock and key and reported only as a collective combined total. No one other than the researchers will know your answers to this questionnaire. If you agree to participate in this project, please answer the questions on the questionnaire as best you can. It should take approximately (30-60 min.) to complete the survey-on-Survey Planet. I will send each participant a link to log in to Survey Planet to complete the survey using their email to log in.

Questions and Participants Answers

1. In your own words, what is the delegation of leadership in your local church?

The delegating of leadership in our local Church is done in an organizational Church meeting at the beginning of the Conference year. The Boards, Missionaries, deaconesses, and other organizations are set at the Church meeting. Then we meet as a District and appoint various people from the local Church on various committees and organizations. Programs are established, and folks from our Churches are delegated to head those programs, including Pastors. Time and place are also established. This includes special Religions holidays.

Delegation of leadership is vital to the health and stability of the local church and pastor. The pastor cannot handle the church affairs all by themselves. It is also unbiblical. Moses's father-in-law told him that he needed to delegate responsibility. The church members cannot absolve themselves of the responsibility of doing ministry according to Ephesians 4:11-12. I believe that when members are empowered, equipped, and given responsibility, they are more engaged in the local church's life.

Delegating responsibility in the church is empowering others to do something in the church, not do all the work yourself. It helps to delegate responsibility, especially when you are the senior pastor. At times, members expect you to do all the work in the church. They expect you to bring the members to the church and expect you to do anything else that pertains to the church and the community. I have started to delegate responsibilities to all leaders, especially church members.

Individuals in leadership positions must find balance in the power of delegation, particularly regarding the church. There have been times when this was not used because of uncertainties in the abilities of those delegated. And then, there have been other opportunities when things could have been delegated. Nevertheless, leadership is delegated to those who hold official offices. I believe in these cases; the pastor should allow leaders to perform and carry out their responsibility without interruption unless assistance is requested or a problem exists in which the pastor needs to be involved. There are also times when the pastor must be involved, at which time the pastor must understand and know what is happening in the church's ministry.

As this question is not clear to me, I will simply respond on the singular subject of evangelism, stating that delegation of leadership occurs in our local church. Leadership in our local church is the responsibility of all in some way, but not all in every way. The Delegated of Leadership is offered to congregants in evangelistic opportunities, allowing them to engage citizens and community for the causes of Christ entrusted to them. Some are institutionally assigned, others as simply the by-product of living in the Christian Way.

I allow the stewards, trustees, clergy, and other ministries to use their gifts and talents so I don't have to do everything. I also have given financially above my regular tithes and offerings to keep things going, which has added to my stress level. During meetings, I try to delegate to others who have the gifts and skill set rather than me trying to do other things. I also let other ministers preach regularly because I don't have to preach every Sunday. This also helps other ministers to develop their gifts and talents.

There is no question in this space. There is no question in this space. Question 31, there is no question for number 31. it is a statement, so I cannot answer. This will not let me out unless I type 500 characters to answer a question that is not a question. This survey has been very, very stressful. This has taken me longer than thirty to sixty minutes. Again I will state that this space is not a space for a question.

Delegation of leadership comes from the top down. Bishops govern us in Episcopal areas. So we have our Bishop on the top, then our Presiding Elder, who is over our district of churches, then our local church. The Pastor is in charge of the local church, but we report each Quarter per Quarterly Conference run by the Elder and the Conference run by the Bishop. The Bishop gets his report from the Elders. Pastors and Elders attend these meetings. Nine out of ten times, we travel great distances for these meetings.

Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete, I will complete. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete, I will complete. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it.

I am a small country church pastor with approximately 150 members on paper. We were worshiping 40-45 people every Sunday before the pandemic. Since returning to in-person worship, we have 20-30 people that have returned. Our membership has grown this past year as we continue our online presence. I have a part-time secretary staff member who makes the bulletins, answers prayer chain requests, takes board meeting minutes, etc. The rest of the leadership is all volunteers

2. What is the definition of delegating responsibility? How do you use delegation of leadership with your ministerial staff?

My definition of responsibility is appointing people in various positions according to their gifts. People have various levels of talent and can perform at a very high standard. That folk takes finance, clerical, technical, landscaping, cooking, and servers. We also have folk who want to usher or sing in the choir. Therefore, tasks are given according to their ability and desire to perform effectively. I am responsible for ensuring that they are performing to their highest potential. If not, it is my responsibility to train them or pair them with another person.

Delegating responsibility equips and empowers someone to make decisions and accomplish a task on behalf of the leader. As well as holding that person accountable for the decision made and the result of the action. One way is with my wife, who Co-pastors with me. She handles most of the financial/business decisions of the church. Another way is that one of my ministers is responsible for our new class. She develops the curriculum and teaches the classes herself. She will only refer to my wife or me if the question or situation needs a senior pastor/co-pastor response.

Delegating responsibility in the church is empowering others to do something in the church, not yourself. It helps you delegate, especially when you are the senior pastor, because sometimes the church members expect you to do it all. It also helps to delegate so that others can feel they are more a part of the church, and it gives them responsibilities in the church. I delegate tasks to all church leaders (Ministers, deacons, evangelists). I also delegate tasks to the layperson as well.

Sharing major tasks and responsibilities to others capable of performing at an acceptable standard; I use delegation of leadership by allowing others to lead ministerial assignments or projects in the church ministry and sharing opportunities for others to use their talents and skills, particularly when I see their strengths and talents not being to the glory of God to uplift His kingdom. I also use delegation of leadership to encourage and motivate others to see their strengths and recognize why their talents are needed in ministry.

The definition of delegating responsibility refers to the willingness and capability of a designated leader to relinquish tasks that may be initially the leader's responsibility to another. This delegation also includes the release of accountability to the other as well. The objective of the delegation of leadership is primarily motivated by the leader's observation of their ability for efficiency of the task, concern for self, and wholeness of self. I use delegation responsibilities ministerially and administratively.

Allow others who have the skill set to do things rather than do everything. You can delegate authority but not responsibility because the Pastor is responsible to the Bishop and the General Conference for everything in the local church. Delegating lowers your stress level, but feeling responsible for everything increases your stress level. You must learn how to achieve the healthy balance between delegating and feeling responsible for everything listed in our Book of Discipline listed in the Duties of the Pastor.

The definition of Delegating responsibility is assigning tasks to staff members that I don't have time to do. Assigning tasks that I don't know how to do, such as Facebook, stream yard, and zoom. I have delegated leadership to my staff based on what they can do to deal with children, young teens, and even young adults. I've delegated leadership based on their experience. I delegated leadership based on the leading of the holy spirit. I delegate according to age, such as dealing with children. I honor Legacy leadership.

Allowing others to help you complete a task. If we plan a program, I will divide the tasks into committed ones. Everyone will be given a specific task to complete. This also allows individuals to work in areas they are gifted in art, decorations, public relations,

organization. When all the committed complete their assignments within a given deadline, I call a meeting for all the committed to give a report. I then have a checkoff sheet to make sure all i's have been dotted and allt's crossed.

Delegation of responsibility is one's authority to assign responsibility to other ministerial staff. Delegation is a tool of utilization in assessing ability and empowering individuals. Delegation of responsibility is one's authority to assign responsibility to other ministerial staff. Delegation is a tool of utilization in assessing ability and empowering individuals. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete, I will complete. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it. Ok, I will complete it.

Delegating responsibility to me is to invite others to use their God-given gifts to serve the kingdom of God with their talents and gifts. I typically discern people's gifts by looking for their skillsets and capabilities. I also see what interests they possess and delegate jobs accordingly. I acknowledge that I do not have enough energy or time to do everything myself. Although it’s easier to do things by myself, I realize it’s not good for me, the church, or Hid's kingdom to do this.

3. When do you feel that you are experiencing stress? What is your method of delegation of leadership?

My body tells me when I am getting stressed out. My blood pressure will rise my heart rate will increase. My stress level rises if there is any dysfunction in the Church. When that occurred, I pulled the responsible persons aside and talked to them one-on-one. If it is deemed that I need someone else in the room, I will set up a meeting with one or more people to ensure that person is protecting me and myself. My method of delegating leadership is to look once again at that person’s talent/gift and willingness to serve.

I feel stressed when several changes rapidly occur simultaneously. I like order and knowing that things are operating consistently. I know that things cannot always work that way, but I function better when things are running smoothly. My method of delegation is equipping and empowering other leaders to handle the day-to-day operations of the church. I try not to micromanage and receive reports. Although I will offer my input or suggestion, I let them make the final decision. Only when necessary (as a last resort) do I step in.

I would experience stress when I thought things would not get done without me doing it. I have learned to delegate responsibility to others, which empowers them and helps them with helping myself. I try not to place more on myself than I have to anymore. I have my deacons and evangelists making phone calls to the members. I have it set up for ministers to make some visitations as well. We have formed different ministries to help the members, such as our We Care Ministry, which visits the sick and goes out to the nursing homes.

I experience stress when I procrastinate and have scheduled deadlines that seem unreasonable or unobtainable. I delegate to others when I am aware of their strengths in certain areas or aware of their desire to grow in certain areas; therefore, I speak with them regarding the leadership opportunity and gain a sense of desire and ownership that they may possess. I also remind people that sharing in leadership is a way of worshipping and glorifying God. Many times others will be encouraged when they see peers serving in leadership capacities.

I am experiencing stress when the tasks before me are not being accomplished, or my efficiency of the function shows signs of depletion. I have built-in a method of delegation that considers the need for the delegation at the point of receiving any task assignment. I have established a" go-to" team that is essentially equipped to handle any task that is my responsibility. I share initial task objectives with them and work collaboratively such that at any point I feel overwhelmed, I can delegate.

When there is not enough time in the day to get things done. Allow others to do things that they can do to prevent me from doing everything. COVID-19 has added to my stress level because on some days. I had to function as the pastor, trustee, maintenance man, janitor, steward, mechanic, deaconess, sound engineer, karate instructor, banker, community activist, college professor, theologian, black history teacher, investor, choir member, peacemaker, psychologist, and so many other roles that are too numerous to write down.

When I feel overwhelmed with ministry and personal problems, I feel stressed when faced with a community challenge. My method of delegation of leadership is sitting down with the person and having a one-on-one conversation about what they can contribute to the ministry, how they can make the ministry better by using their gifts and then based on their experience in ministry, I delegate responsibilities to that individual. Then watch and notice what they do with what we talked about.

When I am being pulled in different directions. Everyone expects you to take charge. Stress is apparent when this happens. Sometimes I have to take a breather and prioritize what is important and not. Money always seems to be a restraint within my denomination. It puts a strain on limiting the amount of ministry you can do at your local church. There are always complaints about the amount of money paid out to the larger church. Lack of finances to do much-needed ministry for your local church.

I experience stress when going on a family vacation. It's more a rigid agenda than daily living! The method of delegation is to first demonstrate by action, then confirm the action by dialogue, then perform a test assignment with the designee, assess the outcome, and delegate full responsibility to the recipient of the delegated responsibility. I experience stress when going on a family vacation. It's more a rigid agenda than daily living! The method of delegation is to first demonstrate by action, then confirm the action by dialogue, then perform a test assignment with the designee, assess the outcome, and delegate full responsibility to the recipient of the delegated responsibility.

I usually experience stress when I have a very busy week filled with several unexpected situations. For example, the death of a congregant or several hospitalizations at once. I also have stress when there is discord among the leadership board. There have been a lot of decisions to make regarding safety during the pandemic, and because it has become a very political issue, the decisions have been difficult to make. But everyone has been accommodating and agreeable regarding building closures, wearing masks, no singing or hospitality snacks. This has been a tough season.

4. Can you explain when you are feeling the most stressed?

I feel the most stress when I see disharmony. It hurts to see people working against each other in a Church setting. I feel that as a church, we should be a family. There will be disharmony because families tend to fall out, yet they resolve the issues. It stresses me when they cannot resolve the issue Because it could eventually affect the entire Church, which I have to protect. Yes, there is some folk who can take you there. Therein lies the stress.

I feel stressed when several changes rapidly occur simultaneously. I like order and knowing that things are operating consistently. I know that things cannot always work that way, but I function better when things are running smoothly. I try to focus my attention on the preaching/teaching and training ministry. This is my area of gifting. Ephesians 4:11-12 serves as my model. I am to equip while others do the work of ministry. I also feel most stressed when my preaching preparation time is invaded upon. I need complete silence in the study. Having a growing family of teenagers, it is hard to find that time.

I felt most stressed when I had many things on my plate. As a full-time pastor, I also dealt with family and friends, had a social life, held down a full-time job of 40 hours a week, and attended school, earning my bachelor's, Master's, and now my Doctorate. With all of that, it had become very stressful in my life. Life in itself is stressful enough, but adding all of those things on top of it made it very stressful. There were times I wanted only to work and give up the ministry, but God saw me through.

I am the most stressed when I have exerted much effort to complete assignments by a scheduled deadline and run out of time... I had also experienced stress when I depended on others to perform, and they did not. In addition to that, they did not communicate the issue(s) they were experiencing with not completing a task. I simply believe that any act of worship should be done in excellence, and we should all give the best to our Master. When this is not seen, I feel stressed, particularly when I realize that I or anyone else have not done our best.

I would say that I feel most stressed with matters of a personal nature than that of Pastoral Issues. Family stability is important to me and making sure that I provide sufficiently. I also find myself stressing about my children's welfare and life issues. As a Pastor, I’m not immune to Parenting. Pastors are subject to the same challenges as other parents and therefore are subject to the need of the same God they teach and preach about. Pastors are not robots; we are people as well.

When I can't get my core responsibilities accomplished. This minimum of five hundred characters is causing me to be very repetitive. I think it should be a minimum of one hundred characters without forcing me to be redundant unnecessarily and wordy. It makes you spend over one hour rather than the 30 minutes as advertised. I think this should be considered for future doctoral surveys, so the respondents are not just spewing empty rhetoric, verbose, and empty. I am staging some non-violent resistance by re-copying this in other questions to get around this system that it must be at least five hundred characters. This is my official feedback for this survey.

I feel the most stress when I become angry about a situation in the church, in the community, and even with my family. I feel stressed when frustrated with myself and or those around me. I become stressed When I become indecisive about a decision I must make. I feel Stressed when I have to do something at the spur of a moment when people could have contacted me earlier. I feel stressed when I am sad, mostly because I am the last in my family to be alive and I miss having an immediate family.

When I have to meet deadlines, it seems like a million things will come up every time there is a deadline. These events always distract you and cause your scheduled time to be delayed. I am not a last-minute person, so I force myself to work constantly, including overtime if necessary. Change is always uncomfortable. It's not bad when it occurs now and then, but it becomes nerve-wracking when you face change three or four times per week or even per month. Many people, especially the congregation, do not like change.

No, No I do not feel this way.No I do not feel this way.No I do not feel this way.

When I feel stressed, it combines the Church and the community. Because I am so involved in the community with various organizations, it just doesn't seem to end. Due to the pandemic, the Church is not fully opened, yet some folk wants to meet in person. It stresses me because I don't want anyone to develop the virus. As far as my community meetings, I am stressed out because I have called and canceled so many zoom meetings. I couldn't do it.

No. The workload of my congregation is not that heavy. I do not pastor a very demanding church. The members constantly tell me that they do not want to bother me. Sometimes I wish they would call me more for major things like surgery and lengthy hospital stays. But I am grateful that there is not a lot of demand for my time from the members at this point in my church. We have a pre-school at our building called the Inspire Me Learning Academy, fully staffed and functional. Our administrator is doing an awesome job. I get to go in and just hug the kids and not have to worry about any of the operations.

At times the workload in the church was heavy. When I started pastoring the church, it had only been in existence for only two years before I became the senior pastor. So, the church had to be built from the ground up to have ministries. There were no deacons, ushers, choir, etc. Everything was laid upon me until we started getting more members and dedicated people. I cut the grass, fixed anything that needed to be fixed, called whoever needed to be called, along with all other tasks that needed to be done in my personal life.

No, most times, it is because of time management issues. I depend on a lot of the church administrator and church secretary's workload to complete. If this does not occur, stress may appear, and I begin to complete whatever tasks that need to be completed. There are things that I would like to perform for the edification of the local ministry but feel as though it would be overwhelming for others to do consistently, so I hold on to those thoughts until I find the opportunity to share those ideas and find someone who may be interested in assisting in that particular ministry or task.

As a Pastor having recently assumed a new assignment, it brought about some new challenges. However, I have discovered that none of the new challenges have caught me off guard, or I'll be equipped for the task at hand. The workload has increased, so I would have to say; naturally, the current stress level has increased. However, much of this is more relational than, again, positional. Pastoring is primarily about building the appropriate relationships that allow for Christian content and cause effective communication.

Yes. Doing COVID-19, I had to function also as a steward because people were afraid to come to church. I think it should be a minimum of one hundred characters without forcing me to be redundant unnecessarily and wordy. It makes you spend over one hour rather than the 30 minutes as advertised. I think this should be considered for future doctoral surveys, so the respondents are not just spewing empty rhetoric, verbose, and empty. I am staging some non-violent resistance by re-copying this in other questions to

get around this system that it must be at least five hundred characters. This is my official feedback for this survey.

Yes, the workload is very heavy right now because of major situations I am dealing with in the community of Dayton. The workload is heavy because of planning and setting up programs that the church does. I can feel stress sometimes as the doctor says, "Life is stressful, and we live in stressful times.

Yes, and also at @home with family. Both the church and family are very demanding. You often make personal plans only for them to be changed by the unknown. For example, I needed to get my hair done so badly this week, but when I went to church on Sunday, One of my member's family members died, and they expect you to be at the homegoing celebration. I travel fifty Mrs to church. I'm there on Sunday and Wednesday, but this week I will be the four days because of the funeral and be aise we have Quarterly Conference on Saturday.

No, No I do not feel this way.No I do not feel this way.No I do not feel this way.

Early on in my pastorate, I was reluctant to delegate responsibility. I have started two churches during my pastoral journey. Most of the members were college students at my first church, so I did not want to burden them with the church on top of their schoolwork. Also, I didn't think they would commit. Because we did not have a building, I did most of the sound equipment setup myself (Audio/Visual is my hobby). I am a perfectionist in this area. When I started my second (current) church, I kept this same mentality. However, recently I have learned to delegate responsibility.

In the beginning, it was very hard to delegate responsibility. One reason being there was not many members to delegate responsibility. Then it became an issue for me thinking that if I did not do it, the task would not get done properly or on time. I had to learn that I had to do some training on how to do certain things and then delegate the responsibilities to those who are trained. I also learned that delegating responsibility helped me, but it also helped them learn and grow.

Yes, the feeling that I know how I want something done and I will get it done without worrying about whether or not someone who I have delegated to will take the project seriously and place enough effort in its success -- this causes me to worry that I don't have to possess when I complete the project myself. However, I understand that I remove much of that stress... I like things done in decency and order without complication, so I avoid conflict as much as possible to avoid stress.

I would have to admit that I have fluctuated in my willingness to delegate responsibility throughout my Pastoral Ministry. However, my trepidation was not a result of being an adversary to delegating responsibility. It was primarily based on concerns about the timing of the delegation and the possible effects on others who the necessary delegation may adversely affect. I am not certain that all delegation opportunities are based solely on one need for self-care, especially in the pastoral role.

No, I delegate authority pretty easily to get more done. I think it should be a minimum of one hundred characters without forcing me to be redundant unnecessarily and wordy. It makes you spend over one hour rather than the 30 minutes as advertised. I think this should be considered for future doctoral surveys, so the respondents are not just spewing empty rhetoric, verbose, and empty. I am staging some non-violent resistance by re-copying this in other questions to get around this system that it must be at least five hundred characters. This is my official feedback for this survey.

I never had any problems with delegating responsibility. I am very, very good at telling others what to do. I just have stressed my wife out by having her help me type these answers for this survey, and then in the midst of that, I asked her to print off some information from the internet. No, I don't stress; I delegate and stress others out. Thank you, dear wife, for helping me raise awareness of Clergy stress. She's a clergy person too. Bless her, Jesus, and Bless me. I found a Virtuous Woman to put up with me. LOL.

Sometimes I'm such a perfectionist that I forget others can do things right also. I believe that when you are doing work for the Kingdom of God that it should be done to perfection. I believe that God's house should look better than our homes, so when people do work for the Kingdom of God, why won't you do your best. It frustrates me when people want special recognition and want special praise. All the praise and glory should and does belong to the Lord. I constantly work with little or no recognition.

No,No I do not feel this way.No I do not feel this way.No I do not feel this way.

what most would think to be a great compensation package, there will be more training on tithe and offering and how to take care of your pastor, which we are doing and building up the congregation and kingdom of God.

Yes, the financial compensation is adequate, although I don't believe in a monetary constraint on ministry. If you are in ministry for the right reason, you understand that God will supply your every need, and He will cover you when you feel as though you are financially strained. This applies to ministry in itself. If God is amid your ministry, He will see that it succeeds and goes forth and that He gains all the glory, so financial compensation should not be a concern when it relates to ministry in any form -- for He supplies all of our needs.

I believe that people consider financial compensation driven by a perception of its value. I believe a better perspective of considering financial compensation is to see it in light of the responsibilities or needs one has for it and not in consideration of one's wants or desire for great wealth. This being stated, I have found myself believing that the financial compensation has been sufficient for my responsibilities. Not enough investigation is done to determine adequate compensation in some situations.

Yes, it is because I invested in stocks since I was eighteen and later invested in mutual funds, real estate, C.D.'s, and became very well off. I think it should be a minimum of one hundred characters without forcing me to be redundant unnecessarily and wordy. It makes you spend over one hour rather than the 30 minutes as advertised. I think this should be considered for future doctoral surveys, so the respondents are not just spewing empty rhetoric, verbose, and empty. I am staging some non-violent resistance by re-copying this in other questions to get around this system that it must be at least five hundred characters. This is my official feedback for this survey.

No, pastors don't make what the people think. Most of the time, they are spending the money they receive from the church by returning it to the church to help with the church's finances. And at the end of their ministry, when it comes to time for them to retire, they are unprepared, and many times because of the lack of money the church should have paid into social security, they either come up short or become disabled and have to get on welfare. Most churches do not compensate their preachers for their service.

No one sees what you do behind the scenes, besides traveling over three to five or six hundred miles some weeks. Presently gas in my state is $3.15 per gallon. It takes $60 to fill my gas tank up, not counting the wear and tear on your vehicle. The toll costs ten to fifteen dollars per week as well. This does not include the time that your spend on sermon preparation. A week never goes by where you don't re-dive four to five calls from church members. Very few say, Pastor, I just called to tell you that I pray for you.

No I do not feel this way.No I do not feel this way.No I do not feel this way.No I do not feel this way.No I do not feel this way.No I do not feel this way.No I do not feel this way.No I do not feel this way.No I do not feel this way.No I do not feel this way.No I do not feel this way.No I do not feel this way.No I do not feel this

way.No I do not feel this way.No I do not.

No, I currently pay for my health insurance because my church can't afford to pay for it. This costs me $ 2,200 a month. I was passed over for a raise for the past three years, not because they couldn't afford it but because I was told that I already make too much money. I don't do my job for the money. I serve the Lord. I tithe 10% and donate many things to the church as well. I feel like the UMC is still trying to function as they did in the 1960s when every pew was full. We are living a different story now in a post-Christian world.

8. How has COVID-19 affected you and your ministry?

COVID-19 has affected me and my ministry. For fifteen months, the Church was closed. I preached from the Church with just two other people there during that time. My Minister of Music and technician. We went Facebook live every Sunday without a Sunday off. We also had our Bible Study every Wednesday without a day off via conference call. I also called my sick and shut-ins every week and my other members twice a month. I also called all my members to give them communion over the phone. They are now spoiled.

Personally, Covid-19 has not affected me that much. I am an introvert, so the shutdown was not a big deal. I have grown weary of the mask, but I understand how critical they are to public safety. I do not consider mask mandates an infringement on my freedoms. We have had several people test positive early on for Covid-19, but no deaths in the ministry. A few people have experienced long-term effects. We closed the building for in-person worship for over a year. That was an adjustment, but we adapted quickly because we already live pre-covid. We returned to in-person worship in May of 2021.

Covid helped our ministry. We never closed our doors or shut down our ministry. When Covid hit the world, we went to essential personnel: the pastor, choir and musicians, and sound/media people. I had everyone else stay home, and we created a Zoom account and a Facebook page to stream our service live. We also created an account to give their tithes and offers electronically by downloading Givelify. By doing this, we gained members and increased our offering. Once the doors were opened back up, I asked that the elderly stay home, and others came with their masks on, and we took everyone's temperature who entered the building.

COVID-19 has had both positive and negative effects on my ministry. I have stretched and grown in areas I had intentionally avoided, like ministering using social media

outlets. I have ministered and counseled in different ways to a larger, more diverse group in and outside the church walls. I have learned other avenues of worship outside the confines of the church walls. I have learned to be more patient and listen more to the concerns of others, particularly our elderly, who have different thoughts about this pandemic and how it affects life in general. My prayer life has been stretched. I have ministered to loved ones and families whose lives have ended as a result of COVID-19 and to those who have survived after many days/months of illness and hospitalization. In both areas, I have been able to minister to these individuals and help them see that even in our struggles and the stress of life, the God we serve is omnipotent and remains good at all times and in every situation.

Covid-19 has had both positive and negative effects on our ministry. It has certainly called for an increase in our presence on social media. This called for equipment acquisition and the need to find capable Human Resources for the equipment. This was challenging. However, our membership's care, compassion, and financial support through the pandemic prove to be a blessing. Membership intake increased, financial contributions increased, and we could get needed facility upgrades accomplished more readily due to quarantines.

It has increased my stress level cause I had to do more with less help, had to go on Facebook Live, conference call and zoom for Bible Study, Worship Services, which puts more stress on you doing things with a higher level of excellence. I think it should be a minimum of one hundred characters without forcing me to be redundant unnecessarily and wordy. It makes you spend over one hour rather than the 30 minutes as advertised. I think this should be considered for future doctoral surveys, so the respondents are not just spewing empty rhetoric, verbose, and empty. I am staging some non-violent resistance by re-copying this in other questions to get around this system that it must be at least five hundred characters. This is my official feedback for this survey.

Covid 19 has limited face-to-face visitations with members. We had to learn new technology for better communication. We had to do parking lot or outside services. It has shown that you are never too old to learn something new. Covid-19 has motivated me to pray more and take inventory of myself to see my relationship with God. It has afforded me more time to study. I had to pivot and put my ministry on Facebook to advance the kingdom of God. The same preparations you do for in-person service are the same for Facebook.

I lost my husband to covid. My daughter-in-law was intensive care with my husband. She made it home but still is on oxygen. She still has numerous problems breathing and walking. I married my son and her on New Year’s Eve. She was only allowed two months of good health after the marriage. one of my great-grandchildren has contracted covid. She recovered quickly, but her grandmother didn't, therefore with everything else going on, I had to help with the great-grandchildren. My son was symptomatic, and his health was also affected.
It has caused the ministry to have a pivotal response It has caused the ministry to have a pivotal response It has caused the ministry to have a pivotal response It has caused the

ministry to have a pivotal response It has caused the ministry to have a pivotal response It has caused the ministry to have a pivotal response It has caused the ministry to have a pivotal response It has caused the ministry to have a pivotal response It has caused the ministry to have a pivotal response It has caused the ministry to have a pivotal response It has caused the ministry to have a pivotal response It has caused the ministry to have a pivotal response It has caused the ministry to have a pivotal response.

I feel like I'm just starting to allow myself to feel the shock snd impact of the pandemic. I stayed strong for the sake of my family and the congregation. I never missed a Sunday, taping my sermons and putting them online the first Sunday after Gov. DeWine shut all businesses down. I learned how to use new technology through videos and Vimeo and adapt to new ministries via phone calls, letters, emails, and cards. I did close our Church building due to the congregation's health and age, which was not a very popular decision.

9. Do you have a good way of dealing with the stress that ministry brings?

Yes. I have a way of dealing with my stress. First and foremost, I pray quite a bit. The worse time for me is having one of my members' transition. It hurts, and I have to pray hard, then cry, then pray. The Holy Spirit has to take control because it is then that I am at my weakest moments. Some of my members call me a cry baby lovely. They know that I love them and that I hurt when they hurt. That's stress. The second thing that I do to release stress is to withdraw. I like musicals. So I inundated myself with musicals and mysteries.

I deal with stress by taking my mind off what is stressing me out as much as possible. I watch movies, vacation, and family activities. I also will seclude myself to process my feelings through the stress. I believe in the importance of self-care. I have always been a person who tries to let things roll off my back when possible and avoid conflict. However, confrontation is sometimes necessary, but it does not have to get out of hand. Sometimes confrontation is an indication of caring.

Yes, I meditate/pray, and exercise more than before. It has become easier for me to delegate responsibility to others because they have been trained to do their tasks. Because of the training and dedication, more members are stepping up to do what is needed in the ministry. With that being said, it has helped us to have more ministries. I have just ordained three evangelists to assist in duties in the church and community. Being around more Christ-minded people has helped tremendously.

I enjoy Sabbath moments weekly when I can rest, read a book that encourages my soul, getaway and enjoy a hobby, or travel to see God's creation and enjoy family visits. I also enjoy moments alone when I allow the Lord to speak to me and reveal things that I would not receive when involved with other life issues. I enjoy reflecting on the goodness of the Lord and recognizing and remembering how He has blessed me and how He blessed me in my ministry. I deal with stress by reminding myself of how good God is.

I have built a “rule of life” into my life that allows me to eat the elephant of ministry stress, one-bite-at-a-time. It invokes the application of spiritual disciplines such as times of prayer, meditation, and devotion. Counseling, Therapy, and time with mentors and friends. I also engage in a practice that I call “let the ugly show.” This is when I surrender the stressor to run whatever course it will after delegation has been employed, with no positive resolve or relief of the situation or stress.

I teach karate class, go to the fitness center two to three times a week, and meditate, pray, and sing in the choir. I think it should be a minimum of one hundred characters without forcing me to be redundant unnecessarily and wordy. It makes you spend over one hour rather than the 30 minutes as advertised. I think this should be considered for future doctoral surveys, so the respondents are not just spewing empty rhetoric, verbose, and empty. I am staging some non-violent resistance by re-copying this in other questions to get around this system that it must be at least five hundred characters. This is my official feedback for this survey.

I deal with the stress by prayer, Bible study, resting, and meditation. I listen to music; I have been able to watch television. i take days off just to do nothing!!!

bath. I enjoy meditating and watching nature as well. It is relaxing for me to sit and turn my mind off and just be peaceful.

10. Do you find a ministry to be a lonely professional? If yes, why**.**

For me, the ministry has always been lonely. Yes, quite a few people are around, but not many you can confide in. There are so many things that you cannot share with members and other folks around you. There are even ministers in which you can't confide. I fine the even with ministers there is jealousy. I have endured my most painful hurt from pastors. Hurt so badly that it took God to heal. My trust level has diminished substantially. My Faith in God has increased enormously. I trust Him to place folk in my life, even if it is only for a moment.

I find the ministry lonely because my wife co-pastors with me. My father, who was a pastor for 29 years before his death, and other seasoned pastors, living and dead, taught me how to handle the pitfalls of ministry. I also have some trusted close friends/colleagues who are also pastors. However, I believe that those who do not have a network of support ministry can be lonely. The pastor cannot talk to the members about personal or spiritual struggles and often cannot talk with the larger pastor fraternity.

Yes. Being a church leader can become very lonely in the city I live in. You cannot become too friendly with your members even though you say you are family. Family is usually who hurts you the most. You have to stay in the leadership role, and when you assemble socially with the members, you become something other than their leader. It is very hard to socialize with other pastors in my city. It seems instead of helping one another, they become envious of each other. So I keep a small circle of friends.

It can be when you feel that your ministry is unappreciated, but then God shows up in a card or an encouraging word from someone when you least expect it. I also didn't mind being alone, although others see me as an extrovert. Sure, I enjoy and love to be around people, but I am so blessed in times when I am alone. This eliminates any stress that I may have to deal with when among people filled with drama, filled with unreasonable expectations, and filled with the life frustrations that sometimes force you to minister to them.

Again, the ministry is centered on people, so I never feel physically alone. There are many times where perhaps my contemplations seem far beyond that of many with who I'm engaged. This causes a form of loneliness of thought, to which I employ the discipline of journaling to capture the ideas of my reflections. I have heard others say that ministry is a lonely profession. However, to that, I ask to whom you are then ministering, for it is they to whom we must teach and walk alongside. Yes, because you have to keep many secrets from others close to you about people's lives. I think it should be a minimum of one hundred characters without forcing me to be redundant unnecessarily and wordy. It makes you spend over one hour rather than the 30 minutes as advertised. I think this should be considered for future doctoral surveys, so the respondents are not just spewing empty rhetoric, verbose, and empty. I am staging some non-violent resistance

by re-copying this in other questions to get around this system that it must be at least five hundred characters. This is my official feedback for this survey.

Ministry can be a lonely profession because you go to a church you are assigned to, don't know anyone, and have nobody you can trust. Preachers don't have anyone they can talk to to get counseling from except having a relationship with God. You have to be very careful who you talk to. You can't talk to members they don't understand. Ministry is the hardest job you will ever Love. If you didn't Love God, you would not put up with many things people do and say. We must remember we cannot make people live right.

Sometimes it feels like you're the only one who is fully committed.No one knows what people of the cloth go through. Statistics show the number of ministers who are just throwing in the TLD and walking away. MANY neglects their families miss their children's sporting events. Their families suffer because of this, and many relationships are broken. People are constantly venting on you, but who do you go to for someone to listen to you and your problems? This is why this is a lonely job.

NoNo I do not feel this way.No I do not feel this way.No I do not feel this way.No

No. The workload of my congregation is not that heavy. I do not pastor a very demanding church. The members constantly tell me that they do not want to bother me. Sometimes I wish they would call me more for major things like surgery and lengthy hospital stays. But I am grateful that there is not a lot of demand for my time from the members at this point in my church. We have a pre-school at our building called the Inspire Me Learning Academy, fully staffed and functional. Our administrator is doing an awesome job. I get to go in and hug the kids and not have to worry about any of the operations

I would say no if you were referring to the workload of the church. The church workload is not stressful by itself. For me, again, it was dealing with life, family, work, school, and church all at once. When you combine all of those things, it can become very stressful. If it were only one or two of those, it would not be stressful at all. I can handle all of the things that come with ministry. If I had to choose something that might cause stress in the ministry, I would choose the way people dishonor God in their lives.

No, there is no stress in working in the ministry; stress when you have not followed the directives of your ministry. There are times when I know I should be doing something or should have done something, and I might stress a bit because it wasn't done in that timeframe. Or there are times when others have their expectations of you as the pastor, but you may not be led to respond in the manner they believe you should respond, and they sometimes show their frustration with you. This stresses me because they may not understand that I obey how God has ordered me to act or respond to a situation.

As a pastor having recently assumed a new assignment, it brought about some new challenges. However, I have discovered that none of the new challenges have caught me off guard, or I'll be equipped for the task at hand. The workload has increased, and so I would have to say. Naturally, the current stress level has increased. However, much of this is more relational than, again, positional. Pastoring is primarily about building the appropriate relationships that allow for Christian content and causes for effective communication.

Yes, especially during COV-19.I think it should be a minimum of one hundred characters without forcing me to be redundant unnecessarily and wordy. It makes you spend over one hour rather than the 30 minutes as advertised. I think this should be considered for future doctoral surveys, so the respondents are not just spewing empty rhetoric, verbose, and empty. I am staging some non-violent resistance by re-copying this in other questions to get around this system that it must be at least five hundred characters. This is my official feedback for this survey.

Sometimes, you can experience stress because of preaching assignments, counseling sessions, multiple community activities, meetings, budget, and fundraising. Preparation for Sunday services, special services, bible study, prayer meeting, and sick and shut-in visitations. Traveling, personal responsibilities. Thank God for Jesus!!!

Yes, I would be lying if I said no. I don't experience stress with the responsibility of being a female Pastor. We, as females, are never accepted as males are. We work harder and are often better educated than our male counterparts but fail to advance or get promoted when we deserve to be. Congregates, especially some women congregates, will take on the attitude, who does she think she is? Many times it will become a power struggle. A woman can be very nasty, and men can get too. Many times you walk a thin rope to keep the peace.

NoNo I do not feel this way.No I do not feel this way.No I do not feel this way.No

Not at all. We are all equal but have different positions and responsibilities, and once we understand that and stay in our lane and our positions, it all comes together as one. We are one body, everyone cannot be the head, and everyone cannot be an arm. We are all in this together to make the whole. To be a great leader, you must also be a great follower. Even in my leadership position, I place myself as a follower at times. We are all here to learn from one another.

No, I feel blessed to have others sharing in this ministry journey. The blessing is that no one knows everything. The word of God has such a vast impact on our lives that other thoughts and understanding of scripture can enlighten your position and inspire new meaning to what the Lord is sharing through other clergy members' laypersons. Additionally, I see myself as a servant leader; therefore, my ministry encourages others to inspire hearts and souls, not to be looked upon in a superior manner. If we work as a clergy team, all will be respected for the God-given gifts that each possesses.

Simply answered, No. However, I am keenly aware of the differences between my responsibilities as Pastor and those on the ministry team. I am also aware that the perceptions of how some people view themselves are often projected on the perceptions they have of others. For example, a person who is an advocate for the rights of men can and sometimes out of that disposition can hold and project a belief that most women feel they are more righteous or superior to men, when in fact, the truth is Christ's Superiority and Righteous is all there is for both men and women.

No, because I know I am a sinner saved by grace. I also realize that I could have been in prison if God had not intervened in my life at the right time and put mentors in my path who guided me away from darkness. I grew up poor and was around negative influences in my neighborhood and could have easily got into a life of crime, but only by God's Grace chose another path and had a Pastor, uncle, football, and track coaches who guided me in the right path from a life of certain destruction that could have ended my life.

No, I do not feel righteous or superior to any of my clergy team. Preaching is a privilege, not a right. It is an honor to be an ambassador for Christ and the Kingdom of Heaven. Ministry is not about me but all about God. He brought me out of darkness and into the marvelous light so that I can be able to show someone else the way to Salvation. I cannot, Lord, over the ministry team because they have gifts that I may not have, but We share in this together to give God the Glory, Honor, and Praise. All gifts must be used.

No, but I am committed when others constantly produce excuses. I donate my time more than anyone. I have a family, children and grandchildren, and great grands. I never have an excuse. I keep on going and going being committed while others make an excuse, I'm working.... the list goes on and on. I take ministry seriously because I'm a servant leader who desires to lead by example. Jesus is my example, but I feel like very few people are committed. Excited turn me off

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No I do not feel this way.No I do not feel this way.No I do not feel this way.

Post-Survey Questionnaire

1. In your own words, what is the delegation of leadership in your local church?

Delegation of leadership equips and empowers other leaders to utilize their gifts for ministry work.

The Pastor empowers trusted individuals or individuals to assume responsibility for a certain task or tasks providing them with the overall goals and objectives to gain certain results.

Delegation of Leadership in the local church refers to a leader sharing responsibilities with capable and competent others who can assist with task completion objectives, reducing leader stress.

Delegation of leadership is delegating authority to others in the local church without delegating responsibility. This participative leadership style lowered my stress level and allowed me to tap in

To invite the congregation to use the gifts that God has given to them to further the kingdom of God.

2. What is the definition of delegating responsibility? How do you use delegation of leadership with your ministerial staff?

3. When do you feel that you are experiencing stress? What is your method of delegation of leadership?

I experience stress when several situations arise and move fast without processing what is happening. My method of delegation is to find the strengths of others and allow them to function.

In time-sensitive issues or when goals are not met promptly because of differences in the goals of a said project. assign according to strengths and abilities of an individual

I feel that I experience stress when multiple tasks are not fulfilled quickly. My method of delegation of leadership is to assign task components to various persons based on their ability

When my workload is too high for the time allotted, I use my team of ministers and laity to teach and preach the Gospel and other areas in which they are specifically gifted.

I experience stress when I'm not taking my sabbath or I plan to do too much work on a given day. My method of delegation of leadership is to look at board members' gifts and invite them to take charge.

4. Can you explain when you are feeling the most stressed?

I feel the most stressed when several situations arise quickly and do not have the time to process.

Under time constraints or pressures, if others

I feel most stressed when a delegation of leadership occurs, leading to an unfulfilled task or greater challenge.

This question is redundant, but I will answer it as I did previously when my workload is greater than the time allotted.

I feel the most stressed on Saturday, and I still have a sermon to write, but one of the speakers mentioned she has learned not to procrastinate, so I'm trying to adopt this practice.

5. When you feel stressed, is it because of the workload at your local congregation?

No, the workload at my congregation is manageable, primarily because my wife co-pastors with me.

Not always. Some are self-inflicted and self-pressure when stress occurs No, the workload at the congregation is that which is typical to congregations. I feel stressed when the Delegated Leadership is unable to provide efficient support.

Mostly from being a Presiding Elder when the Ministers and District Officers repeated fall to turn in their reports and monies promptly for Check-Up Meetings to make my report.

Yes, I tend not to get stressed about anything else. I am learning to set limits at work

6. In reflecting upon your own life, have you demonstrated reluctance to delegate responsibility to others? If you have, why do you think you were so reluctant to delegate responsibility?

Yes, I have. Mainly because of trust based on past experiences.

Trust factor: getting things done (my way) as if there is no other way...

I know that I have demonstrated reluctance in delegating responsibility. The primary reason is because of proven increased challenges as a result of such delegation. Nonetheless, I do not avoid delegation of leadership. I have learned to simply delegate based on the proven skill set, ability, insight, and compassion of delegated leadership to accomplish tasks.

No, I have no trouble delegating authority. The question above is flawed because you can never delegate responsibility.

In the past, I have had the mentality that if I wanted it done right or timely, I needed to do it. Now I'm letting go of this idea. Things turn out the way that God wants them to. So, I'm letting go and letting God.

7. Do you believe that the financial compensation is adequate?

It could be better. My church is a church plant, so I have the flexibility to raise my salary when I need to. However, I do not want to burden the church. Also, I want to allow others to be compensated for their ministry work.

Compensation is never adequate for the work of ministry, so you received compensation through the joy of serving God's people and in the building of His kingdom

I am uncertain of the financial compensation to which you are referring. However, I do feel that delegated leadership should receive compensation commensurate with the requested task. If the delegation becomes one of permanence, delegation should be designated as employment and be given employment consideration.

No, it never is unless you have a megachurch. That is why many churches in terms of graduate degree requirements for Pastor. you "either have to be called or crazy."

No, I do not. I'm currently in a church that can't afford to pay its portion of my health insurance. So I pay $20,000 a year myself. It's more important for me to be considered full-time than have them pay for health insurance so I can get ordained.

8. How has COVID-19 affected you and your ministry?

Covid has taken a toll on all churches, I believe. Our attendance has declined, and many folks wrongfully believe that the decline is my fault. In reality, the ones not coming back to worship were lukewarm in the first place. They just found Covid to be a good excuse. We have picked up some viewers online. So it looks like we've grown on paper.

Yes, it has. But it forced me to be more creative in outreach via FaceBook Live, Zoom, and Conference Call for Worship Services, Bible Studies, Sunday School. And Quarterly Conference Meetings. We also prophetically started online giving 6-months before COVID-19, which has increased our tithes & offerings to the highest level in the history

of our local church. We learned recently that one of our members was 7,286 miles away in Dubai and watched our worship service.

Yes, Covid-19 has affected me in that its associative complexities have caused increased critical thinking and innovative strategizing to maintain efficient church operations. I have also been affected by Delegated Leadership's insensitivity to the need to be vaccinated to protect those they serve in ministry.

Personally, the loss of family and friends' lives has impacted the ability to do ministry freely without limitations. I am concerned for those who question the reality of this pandemic

I would say that we have been able to navigate through Covid fairly well. We have had several cases but no deaths and no hospitalizations. I believe we have communicated our responsive plans well.

9. Do you have an effective way of dealing with the stress that ministry brings?

Yes, I do. I can get away and refresh. I also take a whole month off during the summer.

Sabbath Getaway (travel) Meditate Physical activity

Prayer, rest, recreation, vacation, and counsel help me with stress.

Teaching Karate class once per week and going to the fitness center at least twice per week.

I try to spend quiet time alone with God. Reading scripture, praying, and listening to music (Sabbath once a week). I have a good support system in place as well. I also meet with friends from Seminary and a clergy cluster group once a month.

10. Do you find a ministry to be a lonely professional? If yes, why?

It can be, and in many instances, it is. However, I do not find it lonely because my wife co-pastors.

There are times when it could feel lonely when you are struggling with issues, and others believe that you should be there for them in their time, and you need some time to meditate, gather your strength, and share in their needs. I do not respond quickly because I depend on being led by God to direct/counsel anyone.

Ministry has its lonely moments. However, I rarely feel lonely because people are the ministry's objective.

No, mainly because my wife shares this ministry with me completely and totally. I am also blessed that my daughter and about three other people have followed me wherever I have pastored for the last 25 years of the 30 years I have pastored.

In some ways, it's a lonely profession, but in reality, we are never alone. It isn't easy to make friends unless they are clergy, too, because very few people want to be friends with a pastor, and we aren't supposed to be friends with our congregants.

11. Do you experience stress because of the workload?

No, I do not experience stress because of the workload.

No, I like having workloads and staying busy; but stress enters when there are no urgent distractions, just attacks by the enemy to keep you from remaining focused.

No, I feel stressed because of insufficient delegated leadership.

This is also a redundant question. Please read my previous responses.

Yes, I am the only pastor in a small rural church, and 90 % of my congregation is elderly. So, I do most of the work. I do have a handful of volunteers who will help if they can.

12. Do you feel righteous or superior to other members of your clergy team?

No. I value everyone's unique gift to the ministry.

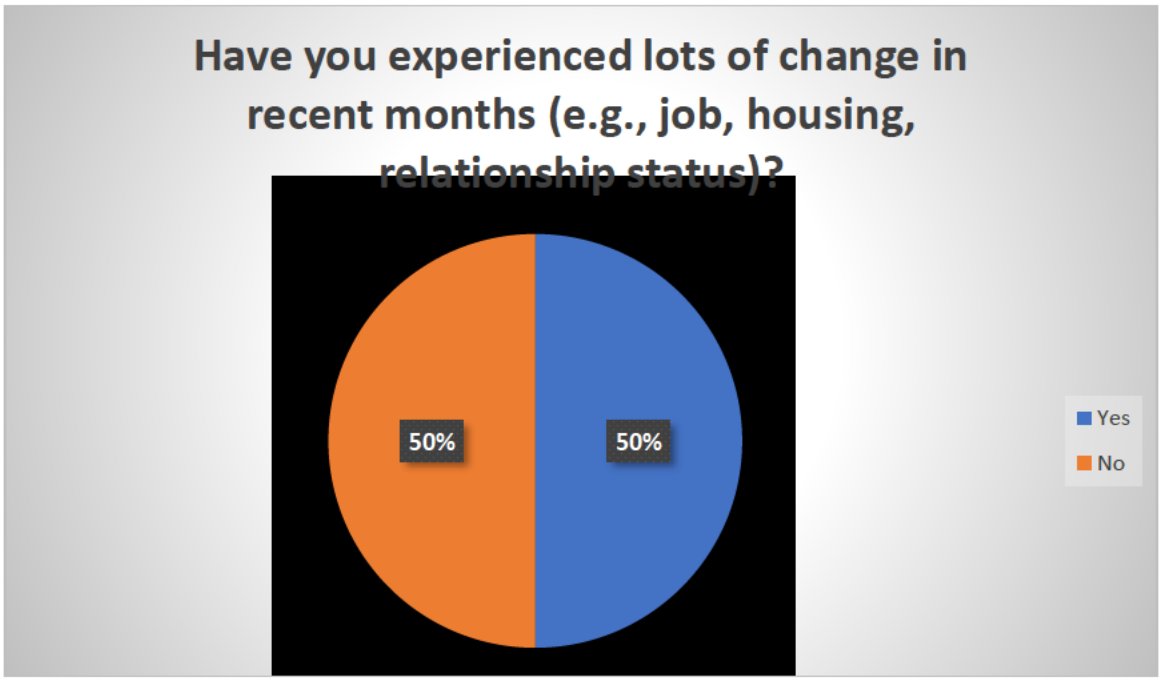
No! ministry is a shared responsibility; we are all participants in building the Kingdom of God.

I don't think that I feel righteous or superior to other clergy members, yet I embrace my individuality.

No, because we are all sinners saved by grace. This is an offensive question.

No, I am the only clergy in the church I'm appointed to.

STRESS OVERLOAD INVENTORY QUESTIONS AND ANSWERS



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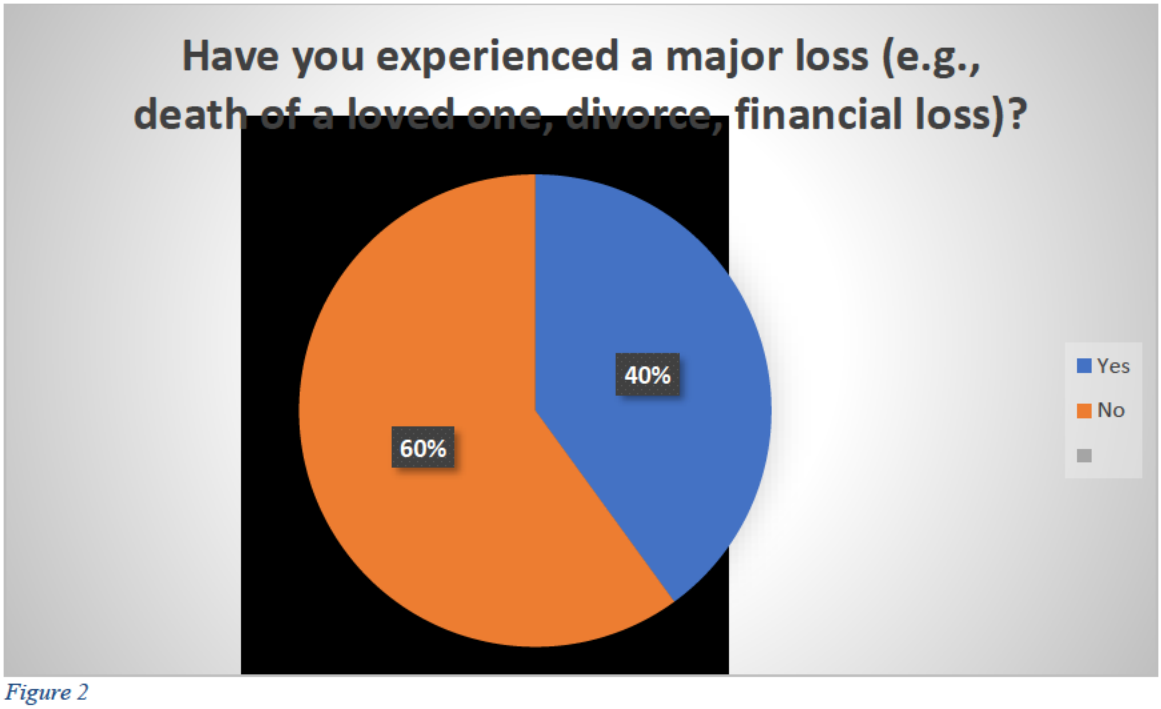

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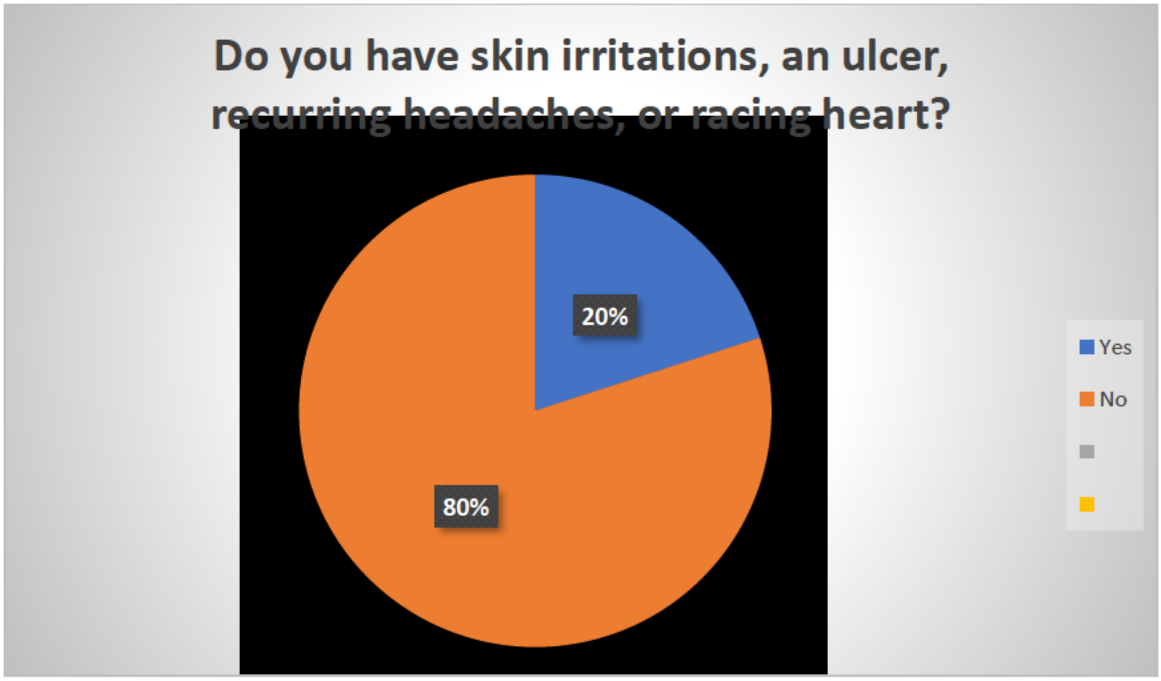

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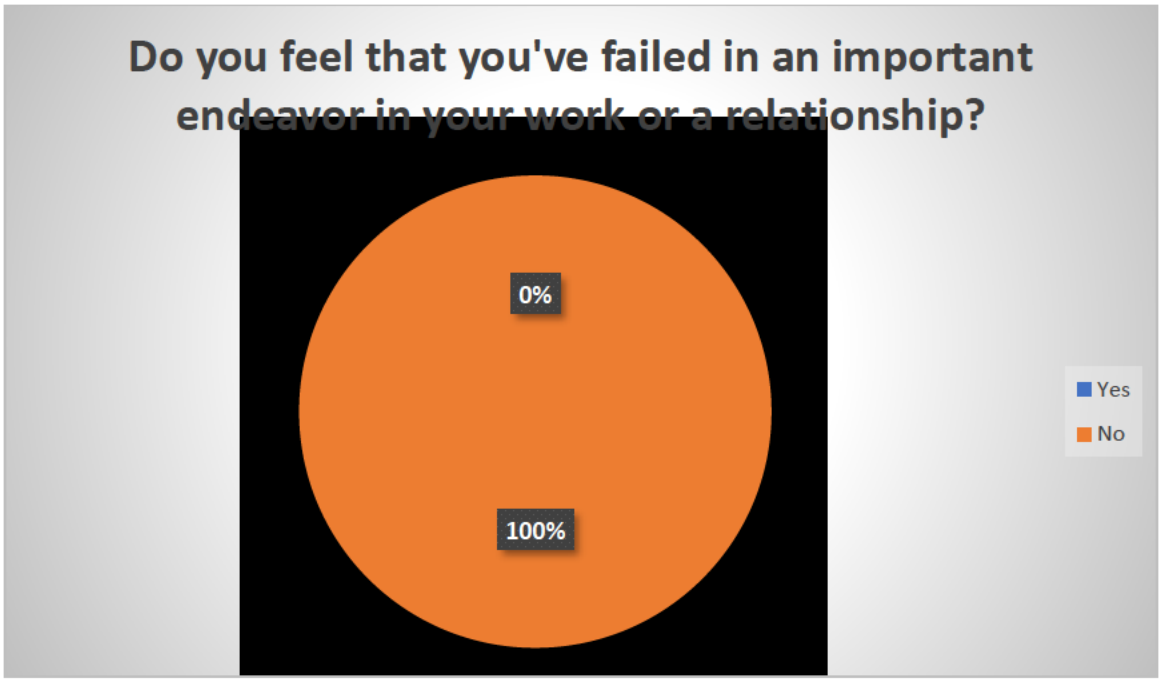

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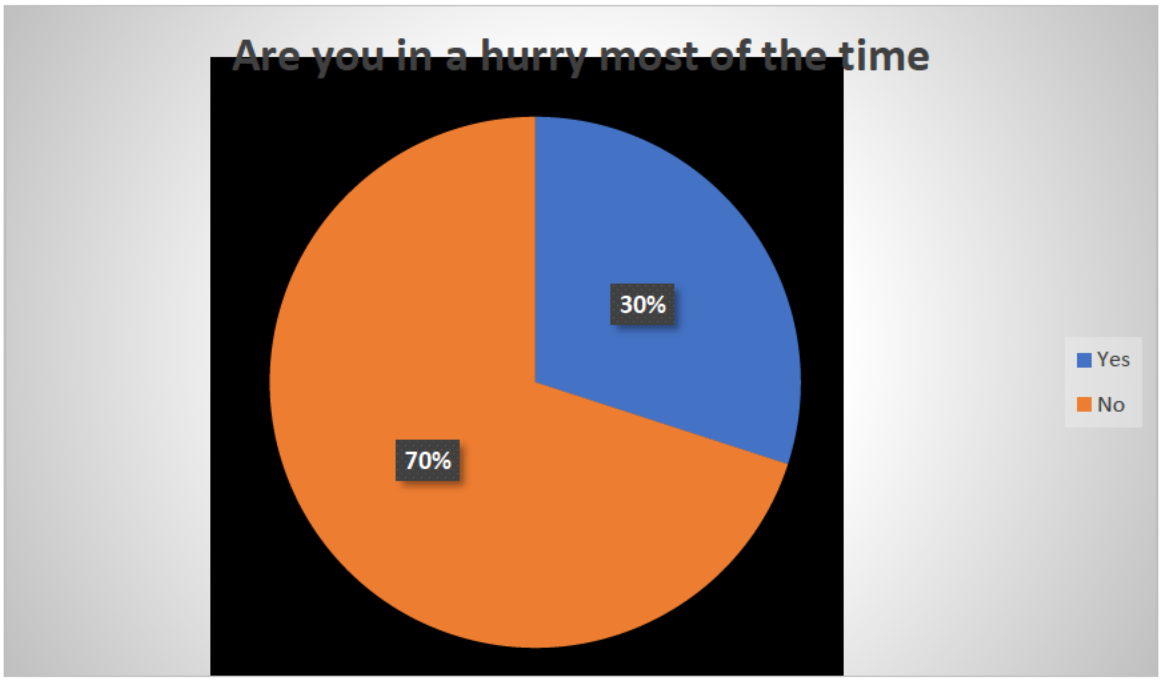

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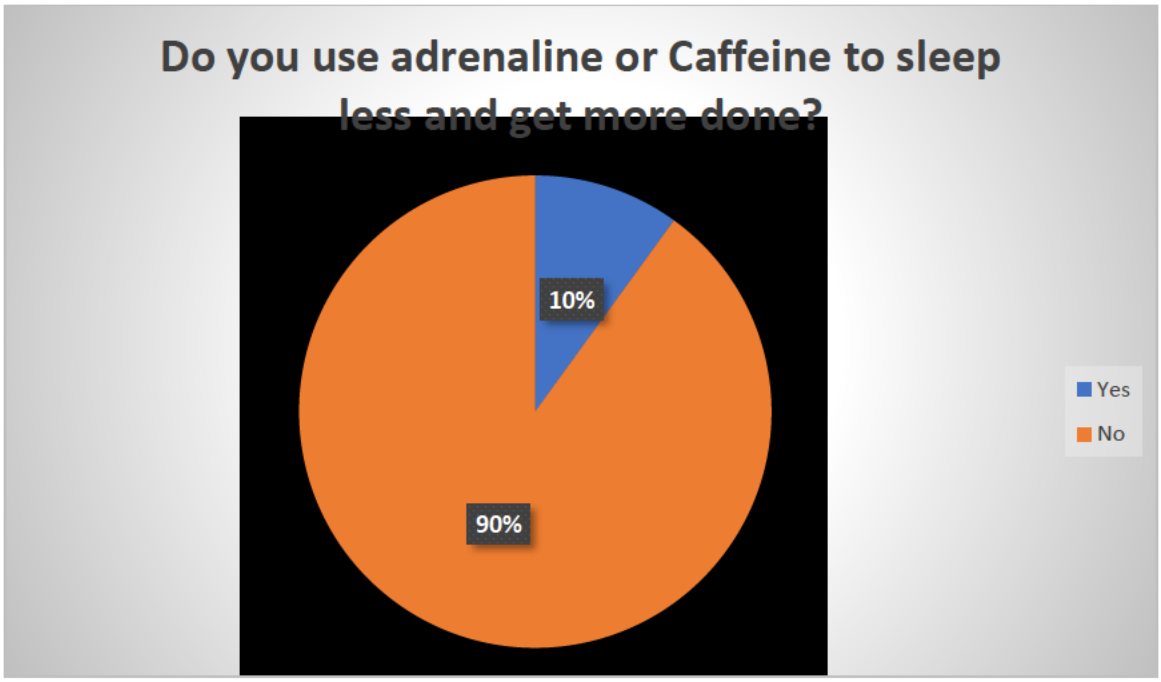

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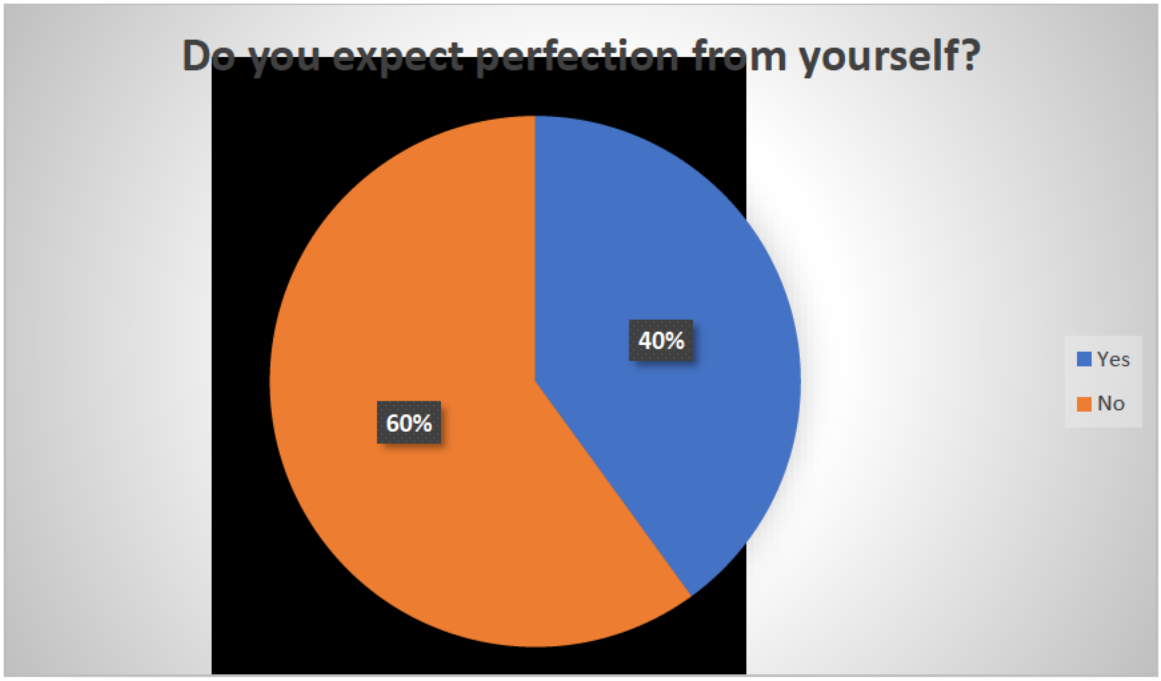

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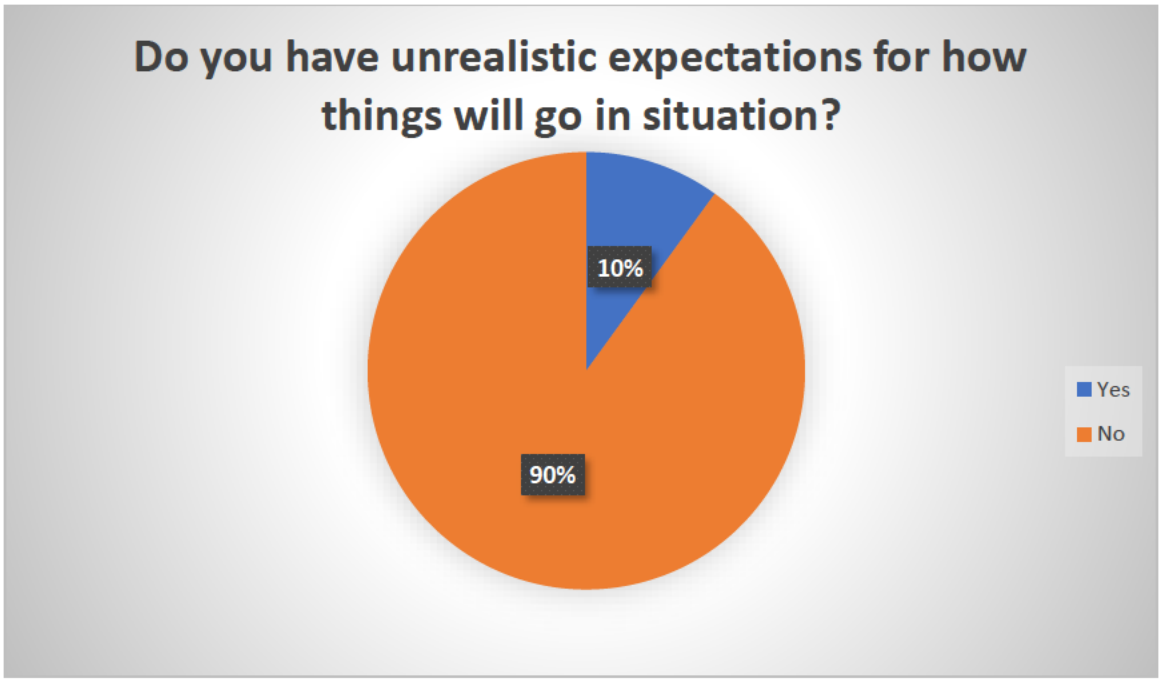

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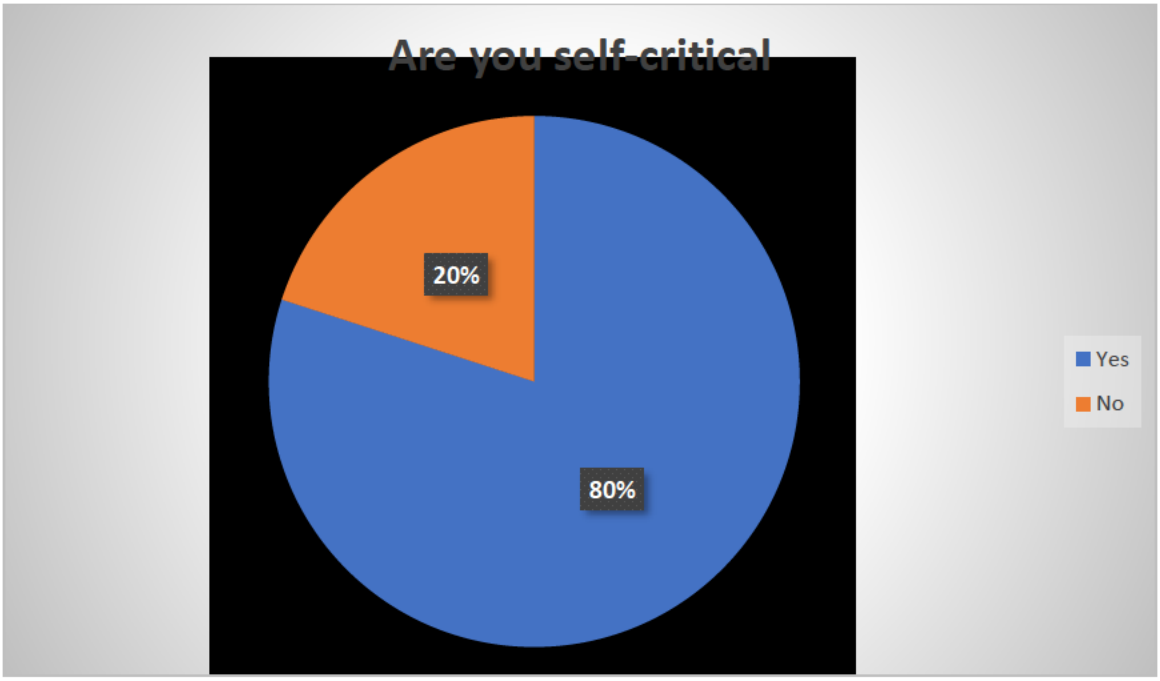

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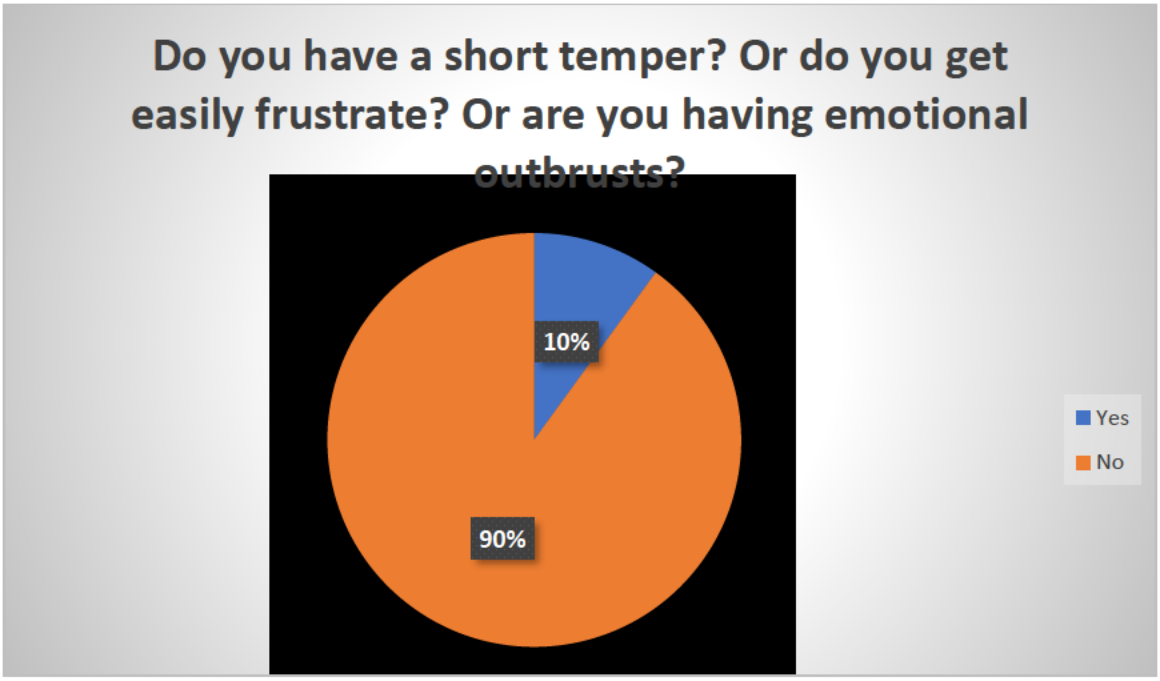

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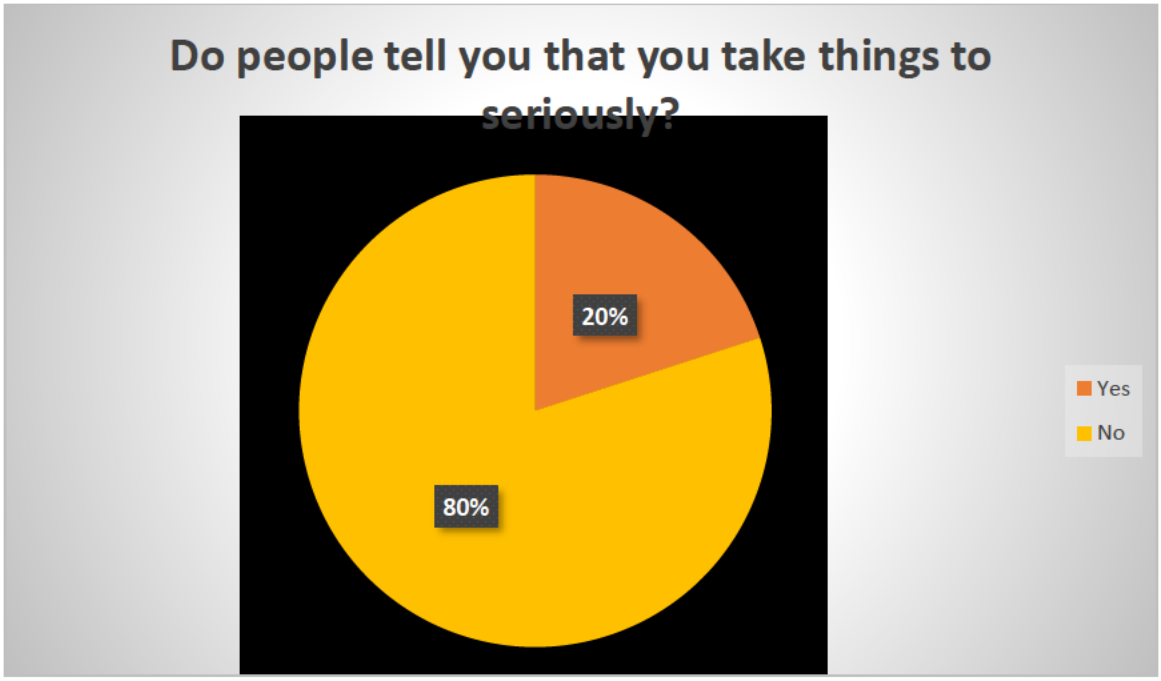

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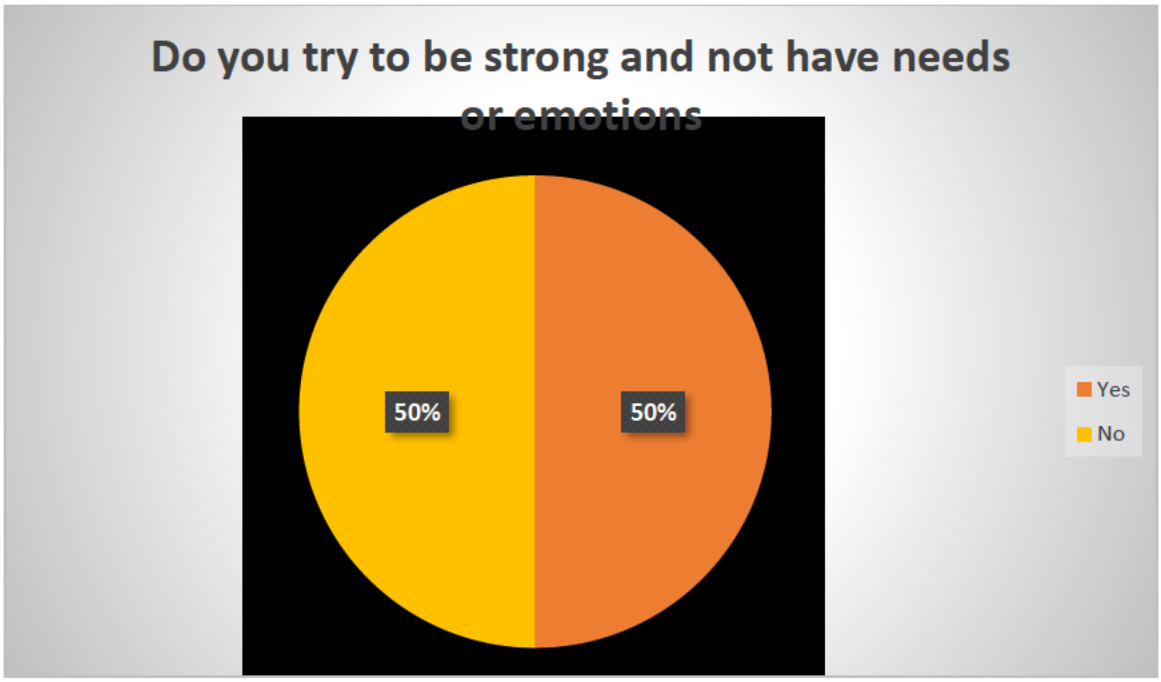

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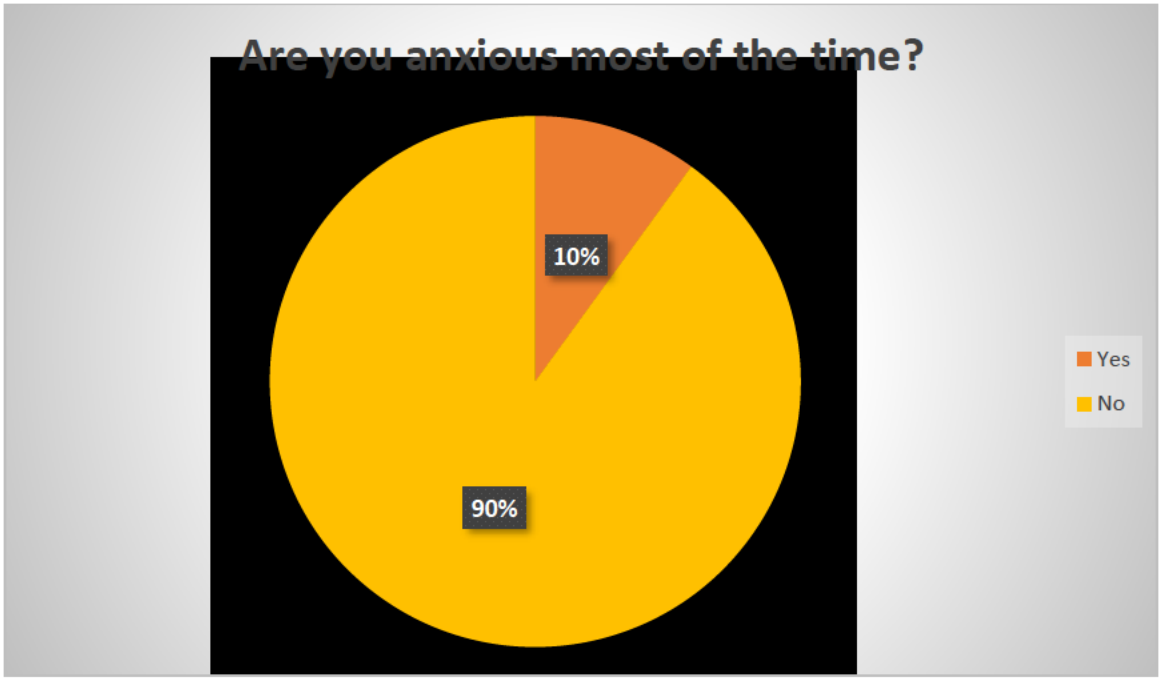

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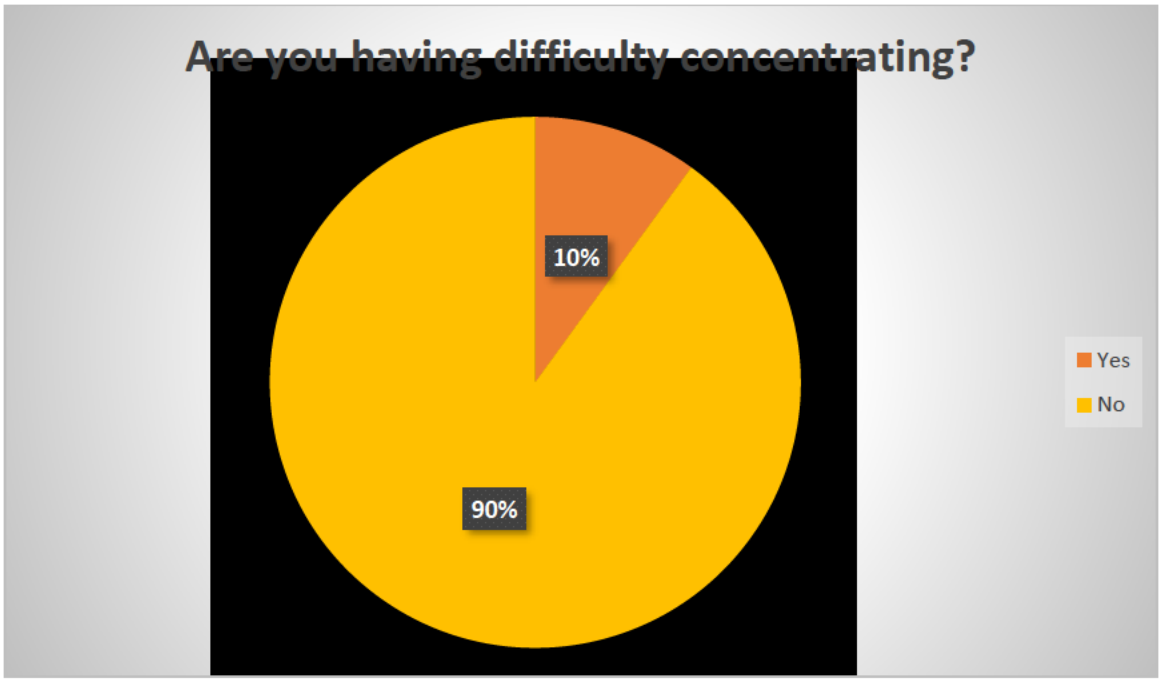

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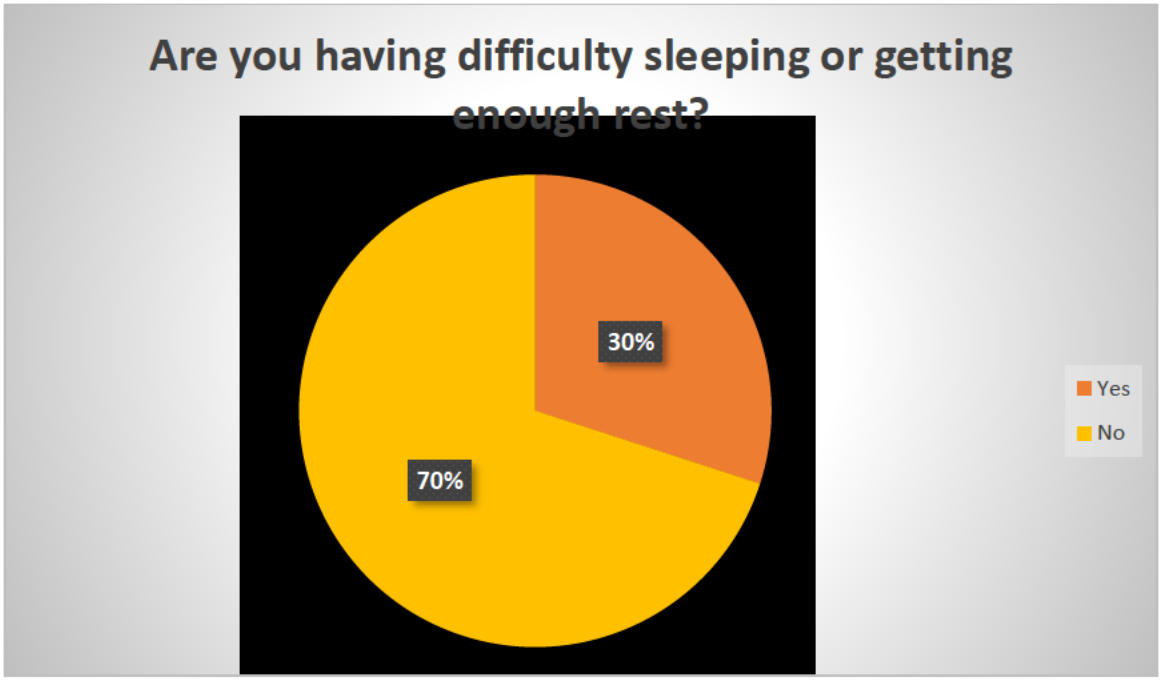

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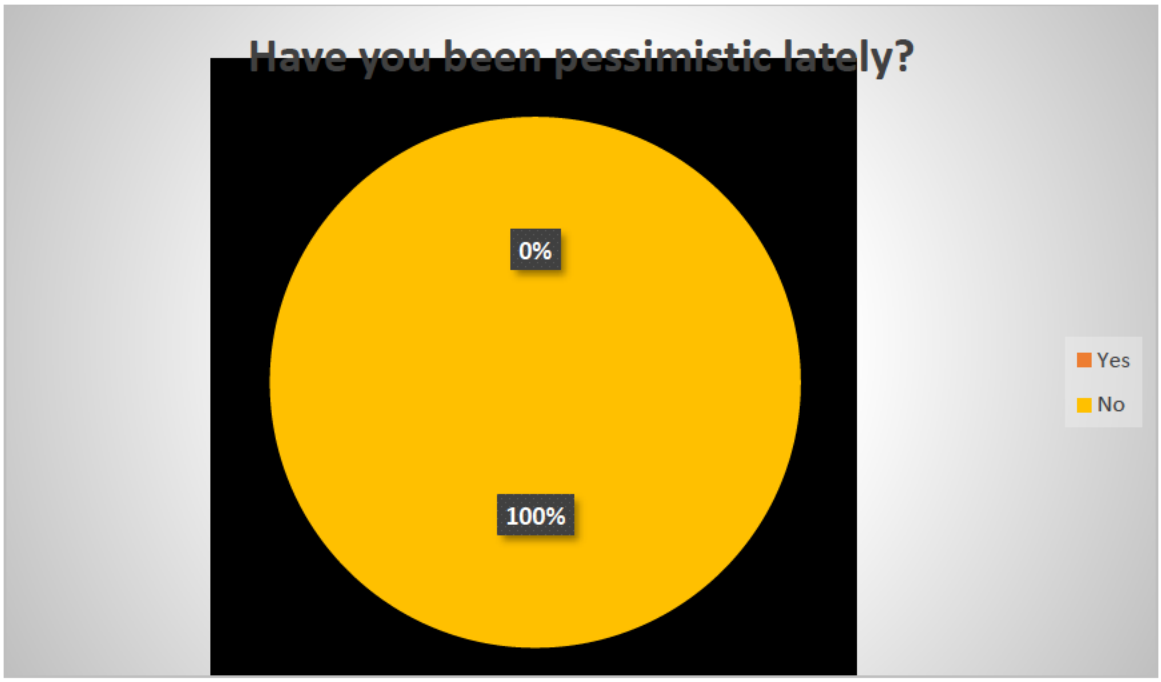


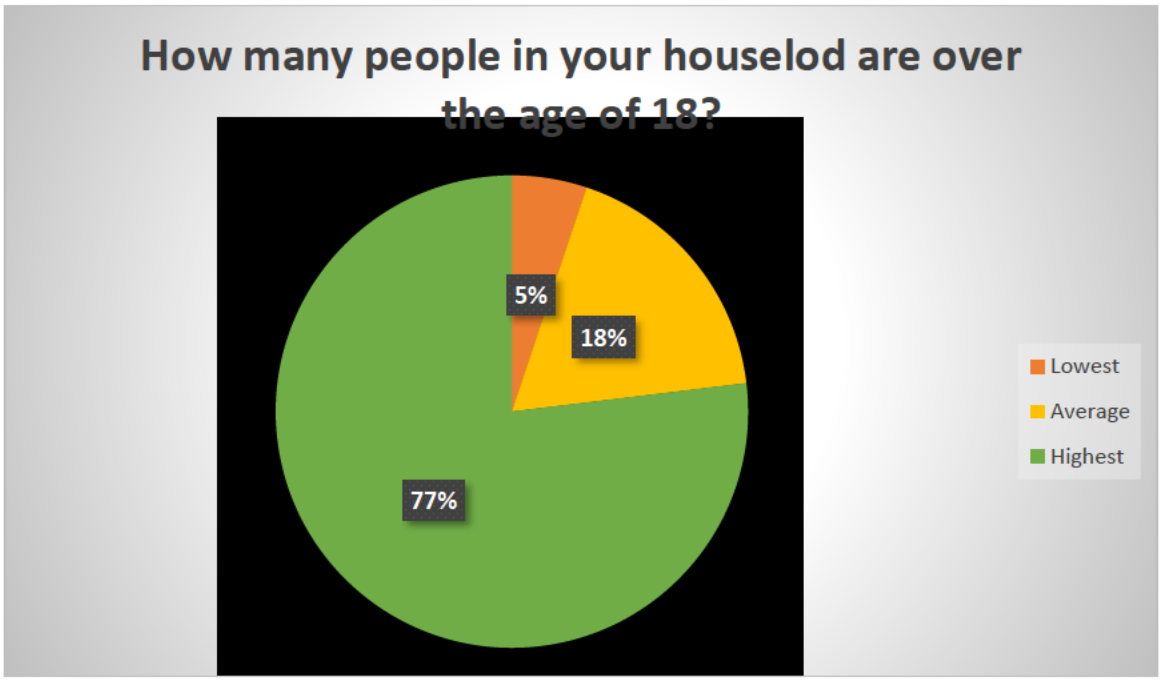
Figure 16

APPENDIX C

DEMOGRAPHIC

Demographic Questionnaire

1. How many people in your household are over age 18?
2. How many dependents do you have?
3. How many people currently reside in your household?
4. Please select the option that best describes your current living situation.
5. In which state or US territory do you currently reside?
6. What race do you identify yourself with?
7. Please select the option that best reflects your marital status.
8. How much did your household earns in total for the most recent tax year?
9. Please select the option that best describes your current employment status.
10. Please select the option that reflects the highest level of education you have completed.
11. Please select your age group.
12. Please select your gender.
13. What is your current or most recent job title?



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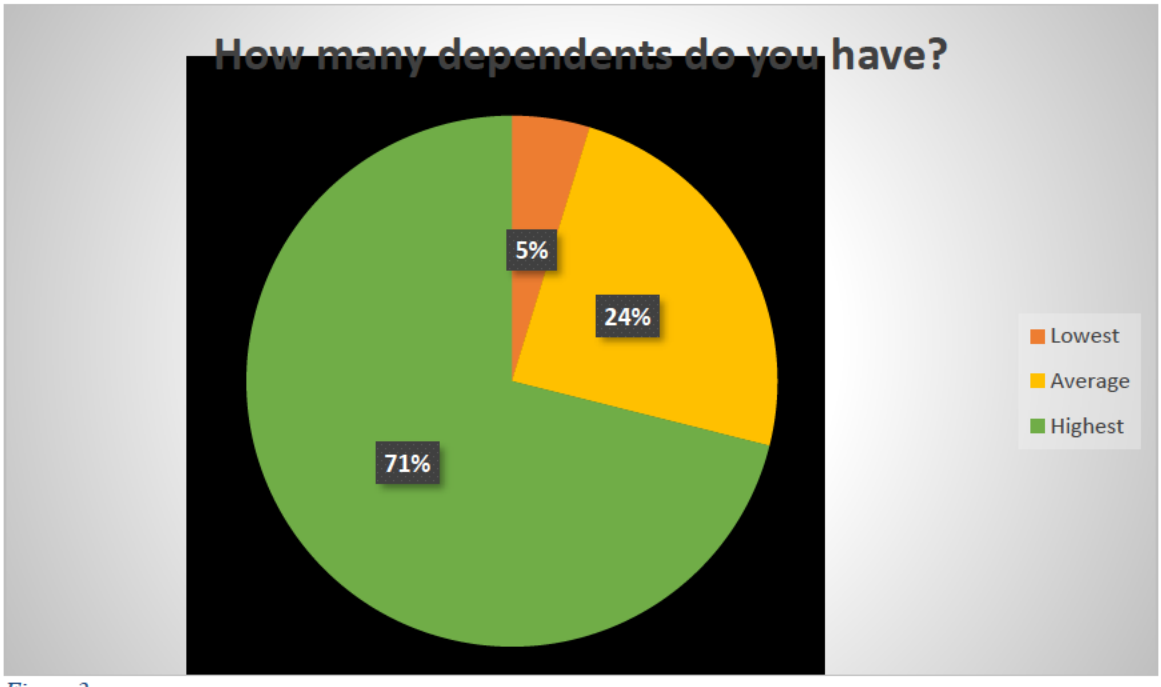

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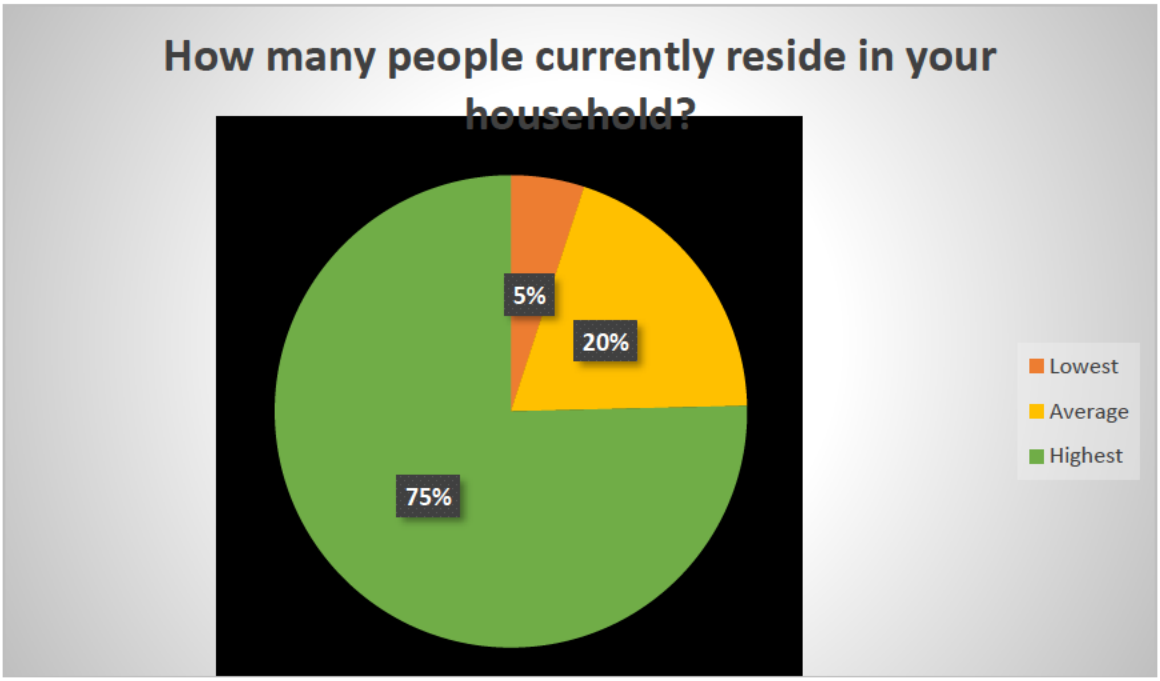

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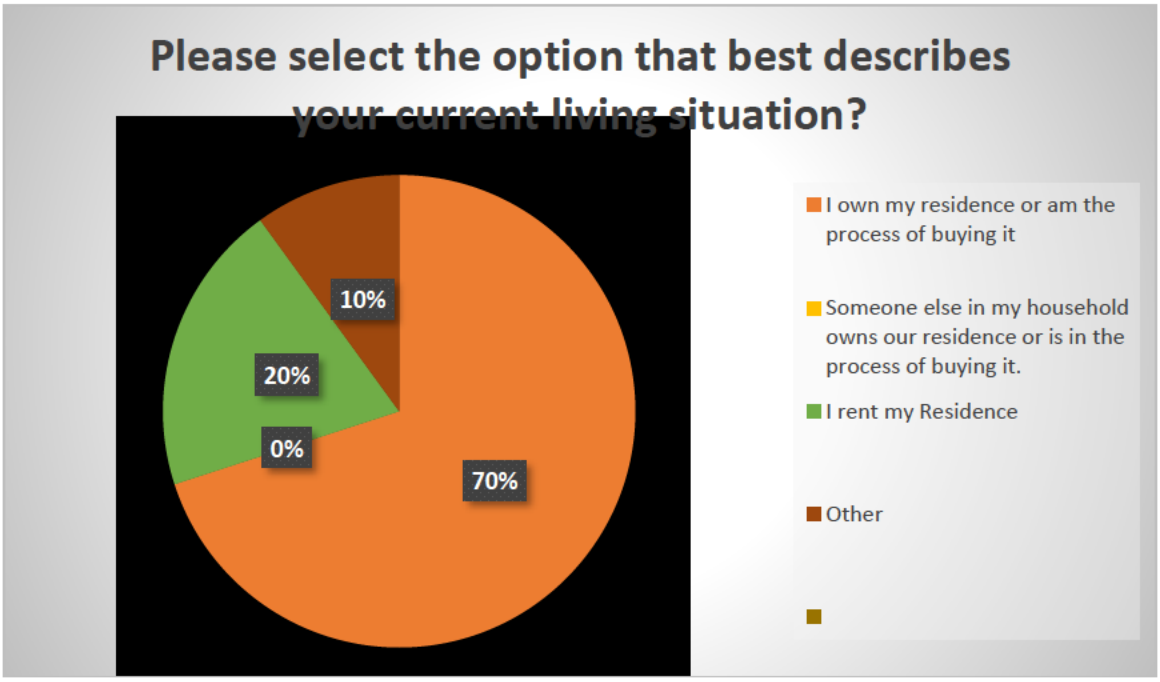
Please select the option that best describes your current living situation?
10%
20%
0%
70%
I own my residence or am the process of buying it
Someone else in my household owns our residence or is in the process of buying it.
I rent my Residence
Other

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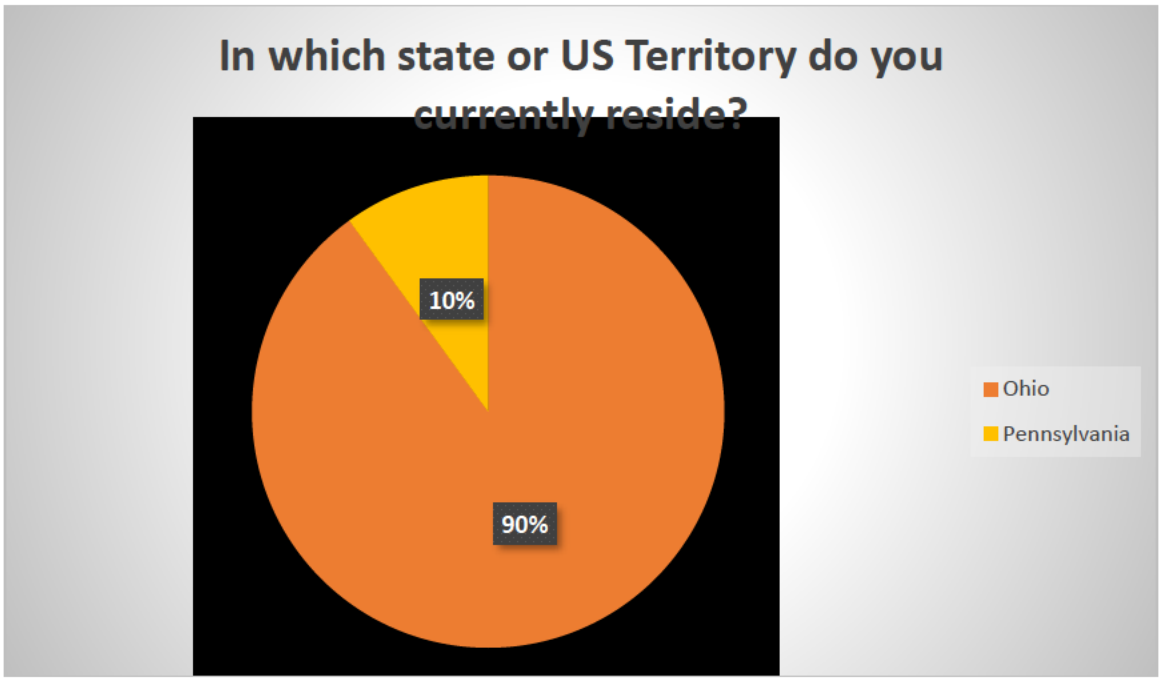

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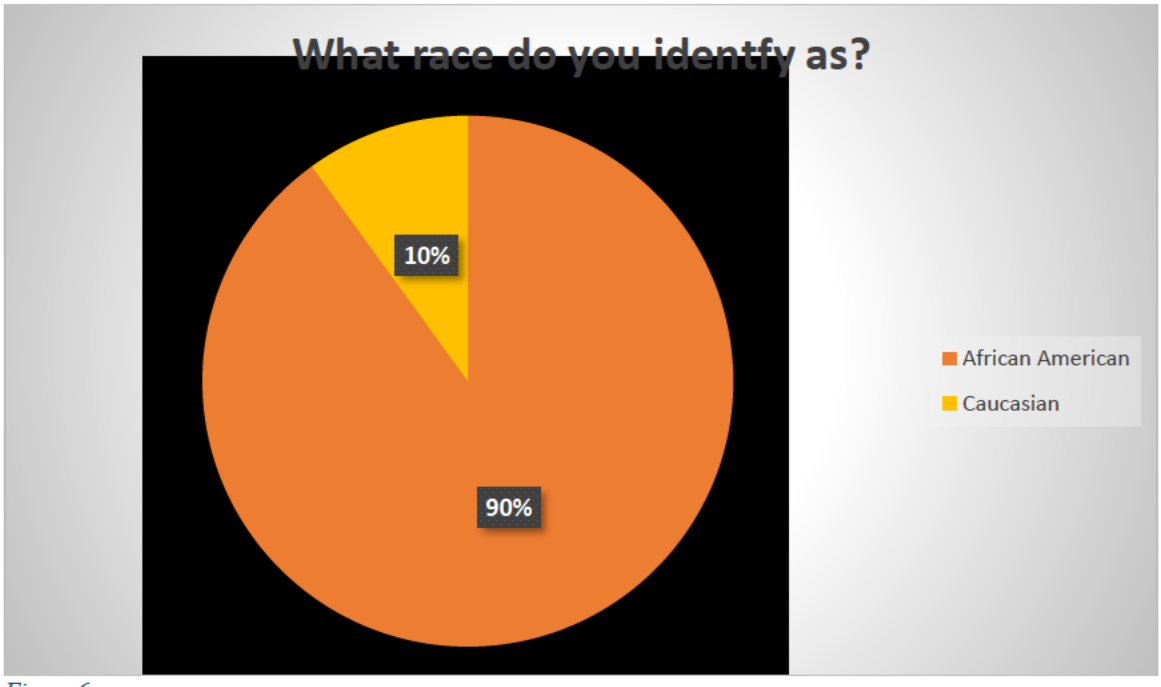

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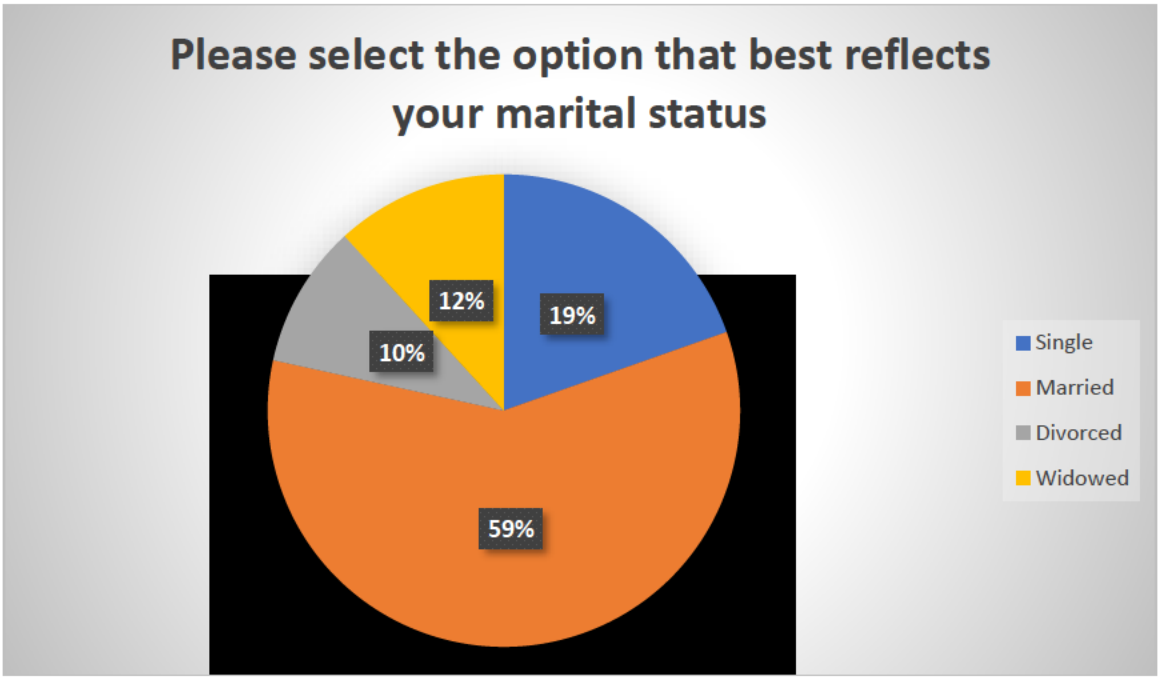

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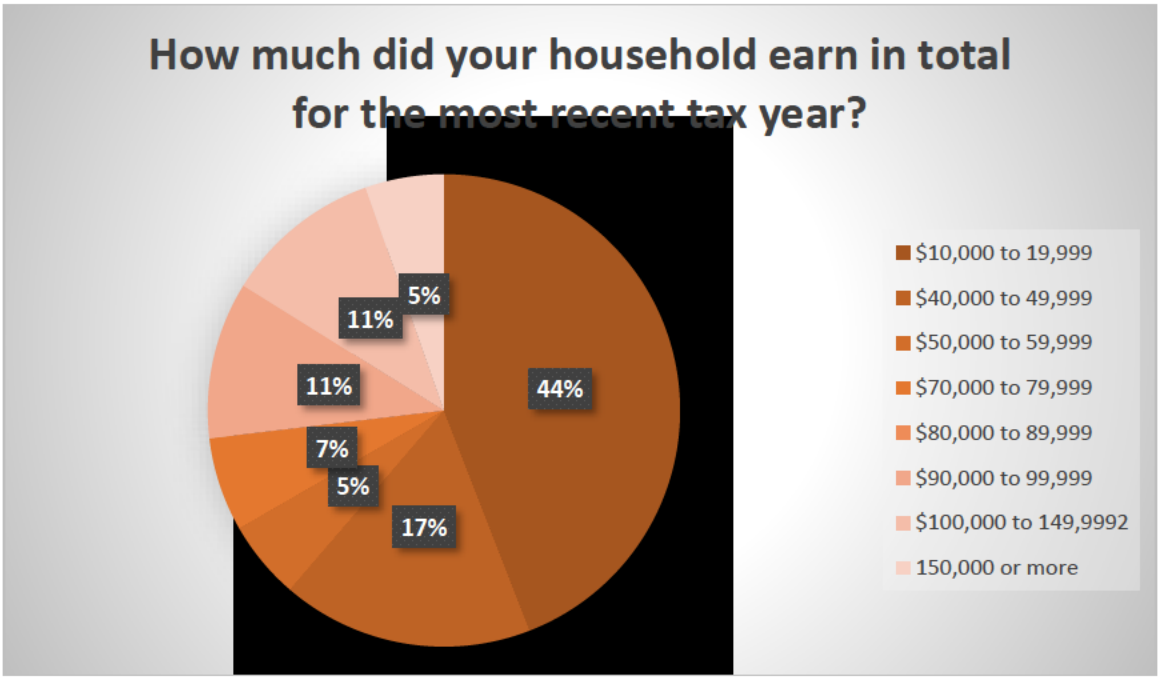

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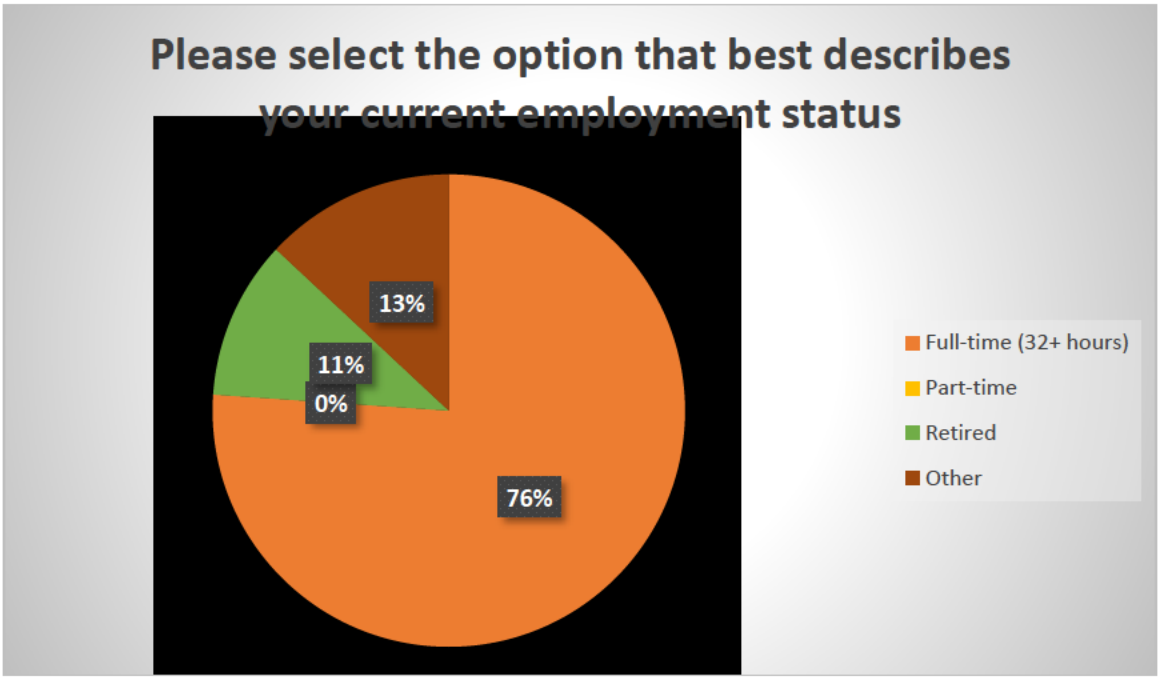

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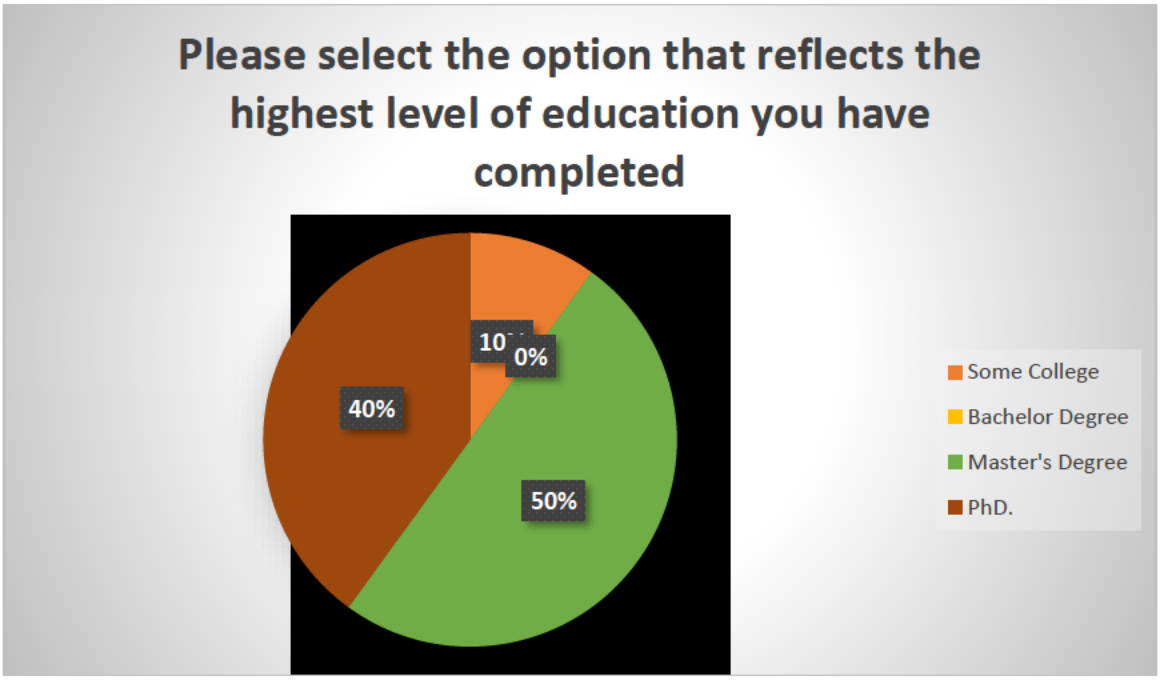

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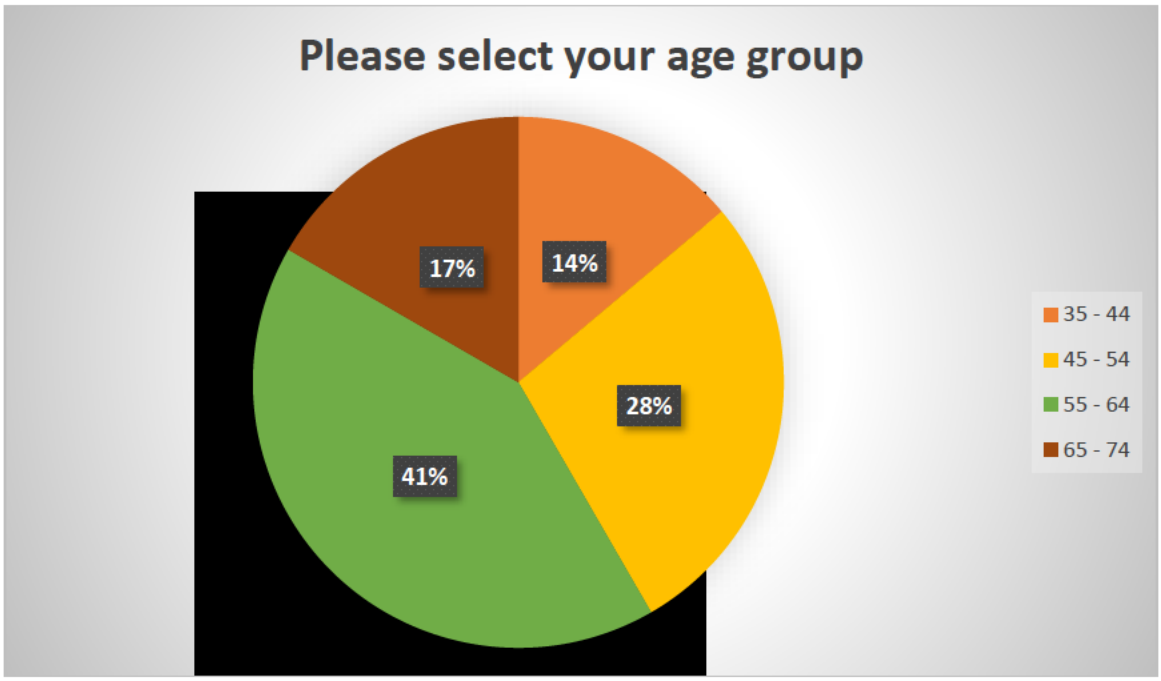

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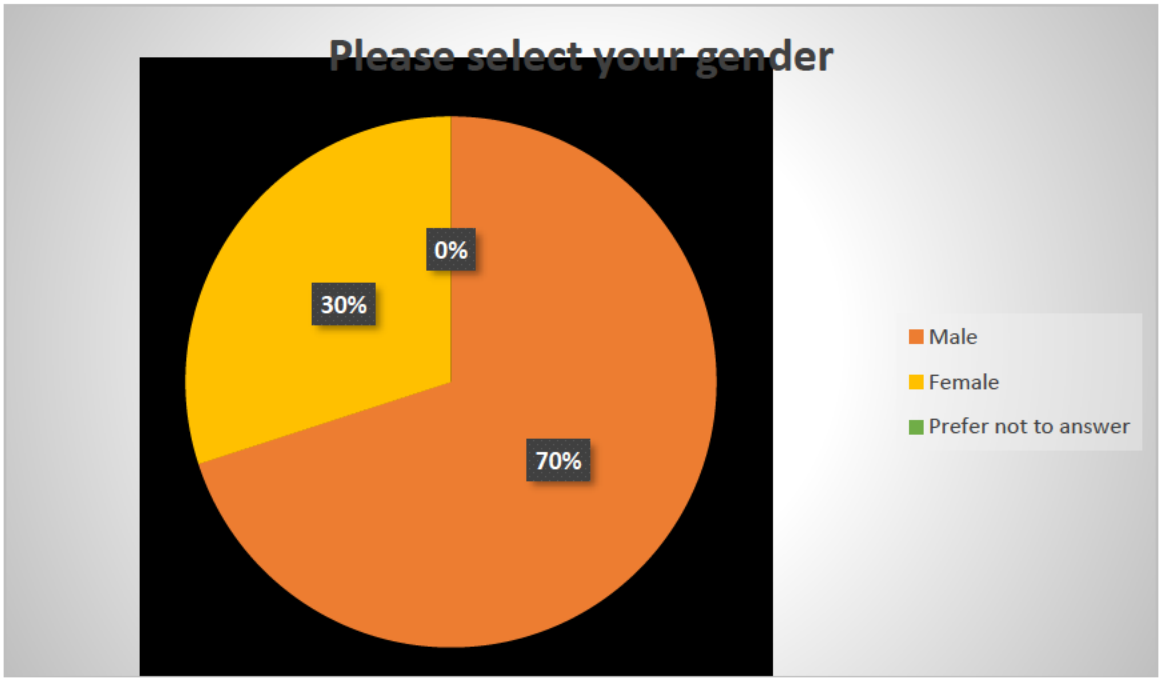

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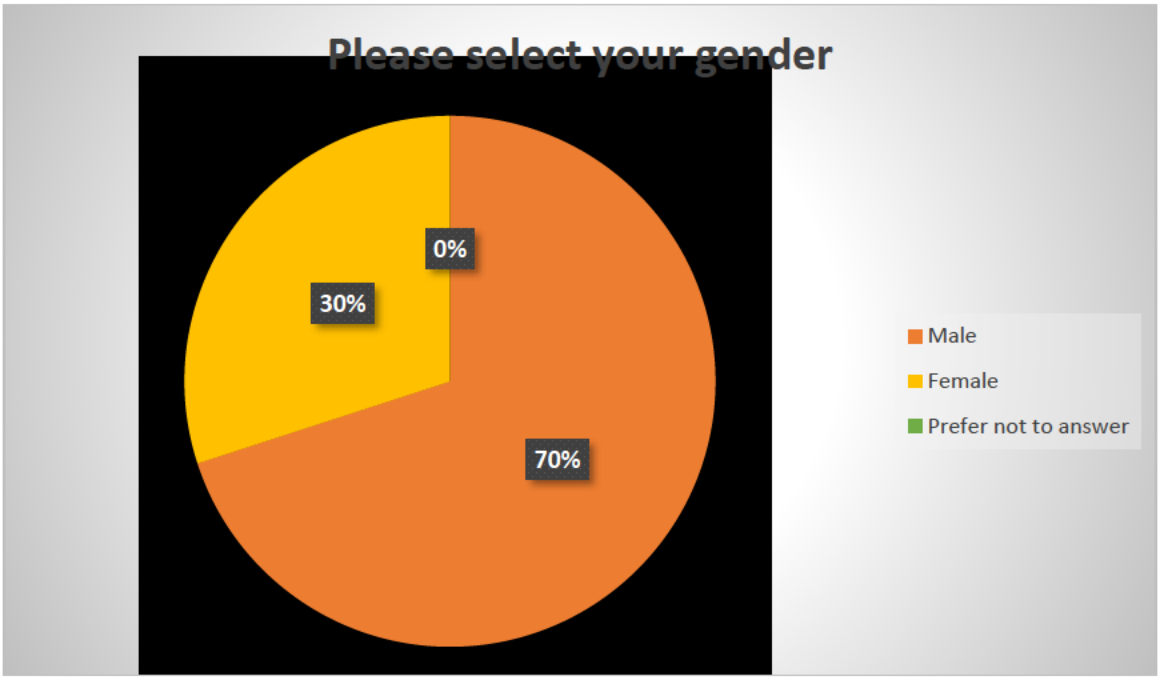

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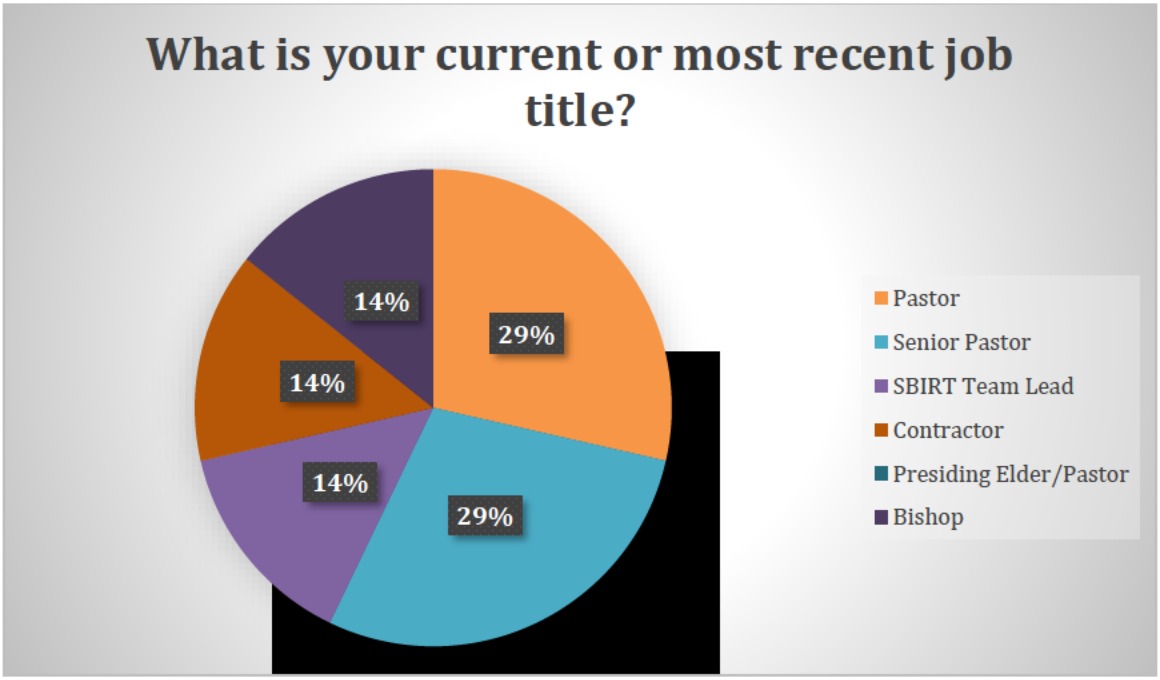

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APPENDIX D

WORKSHOPS

SERVANT LEADERSHIP WORKSHOP

STRESS AND LEADERSHIP WORKSHOP

PASTORAL LEADERSHIP WORKSHOP

STRESS AND LEADERSHIP

Mondora (Lisa) Tingle MSN, MBA, RN

What is a leader?

Leaders help themselves and others to do the right things. They set direction, build an inspiring vision, and create something new.

Leadership is about mapping out where you need to go.....

Leadership can be hard to define and it means different things to different people.

CAN THE LEADERSHIP ROLE BE STRESSFULL?

IF SO, WHY?

Stress and Leadership

Leaders within workplaces often put themselves in positions of stress much greater than others.

One of the traits of a good leader is that they hold themselves accountable

Leaders often feel the pressure from above to get the job done

What is Stress?

Stress is the way that the body reacts in response to change. Our bodies are designed to experience and respond to stress.

When anyone undergo challenges or changes (stressors), your body produces mental and physical responses.

What is Stress?

Stress responses help your body adjust to new situations. Stress can be positive, keeping us alert, motivated and ready to avoid danger.

But stress becomes a problem when stressors continue without relief or periods of relaxation.

What is Stress?

Stress causes chemical changes in the body that can raise blood pressure, heart rate, and blood sugar levels.

Stress can be caused by normal life activities or by an event, such as trauma or illness.

What is Stress?

The body has its own built-in stress response that helps the body face stressful situations.

When a person has long-term (chronic) stress, continued activation of the stress response causes wear and tear on the body.

Symptoms

- Aches and pains.
- Chest pain or a feeling like your heart is racing.
- Exhaustion or trouble sleeping.
- Headaches, dizziness or shaking.
- High blood pressure.
- Muscle tension or jaw clenching.
- Stomach or digestive problems.
- Weak immune system.

Symptoms

Stress can also lead to emotional and mental symptoms like:

- Anxiety or irritability.
- Depression.
- Panic Attacks.
- Sadness.

Strategies to Combat Leadership Stress

- Recognize you stress signals
- Incorporated health and diet into you schedule

Strategies to Combat Leadership Stress

- Maintain boundaries between home & work like
- Enlist a coach to help you stay on track

Strategies to Combat Leadership Stress

- Create your personal board of directors
- Practice the art of recovery

The Take-away?

- Stress affects everyone.
- Not all stress is bad.
- Long-term stress can harm your health.
- There are ways to manage stress, and
- If you feel overwhelmed by stress, as for help from a health professional

Questions?

THE END

Servant-Leadership

Holly Hall, EdD, MSHA, RN
Research Chair, Indiana Wesleyan University Doctor of Business Program
September 10, 2021

How do you define servant -leadership?

What is Servant-leadership?

- Christianity's founder, the Savior Jesus Christ, was the first to teach the concept of servant-leadership:
  - Matthew 20:2528
  - John 13:1-17
  - **Mark 10:42-45 (most powerful and instructive)**

- Jesus called them together and said, "You know those who are regarded as the rulers of the Gentiles lord it over to them, and their high officials exercise authority over them. Not so with you, instead, whoever wants to become great among you must be your ***servant***, and whoever wants to be first must be slave of all. For the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many.

Servant-Leadership and Who God Is?

- **John 13:1-17**, Jesus also applied the concept of servant-leadership in concrete ways.
- Jesus demonstrated servant-leadership by engaging in the humble act of washing the feet of His disciples.
- Jesus asked, "Do you understand what I have done for you? You call me teacher and Lord. And rightly so, for that is what I am. Now that I your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set an example that you should do as I have done for you."
  - Love and humility
  - Power over others to power given to others

Servant-Leadership and Who God Is?

How do you know if a leader is genuinely serving?

Servant-leadership and Who God Is

The best test is this:
"Do those served grow as persons?
Do they, while being served become,
healthier, wiser, freer, more autonomous,
more likely themselves to become
Servants"
(Greenleaf, 1977, p. 27).

Servant-leadership and Who I Am?

- As the disciples struggled among themselves for the power positions, Jesus gently reminded them of who really held the power (Luke 22:24-30).
- The power structure in the kingdom is radically different from what the world perceives as power.
- **Have you ever found yourself in a situation in which you were vying with others for power?**

Servant-leadership and How I Think?

No one has ever had at his or her disposal greater power than that possessed by Jesus. He could calm the raging storms, cast out demons, open blind eyes, etc. Yet Jesus consistently used his power to serve others (Matthew 20:28; John 13:1-17). And he called his followers to do the same thing (John 13:15).

How do we go about doing this?

Servant-leadership and How I Think?

The apostle Paul urged church leaders to treat others as members of their own families. When a leader perceive followers in this light, the idea of using his or her influence to help those in need comes into sharper focus (Timothy 5:1-25).

Do you think of members of the church, community, and neighborhood as members of a family?

Servant-leadership and How I Think?

You're a leader, and you hold some power and influence over those you lead.

The qualities of care, concern, and love for one another come through as top priorities. Those were high on Jesus' list. As a leader, follow Jesus' example and serve those whom you lead.

Servant-leadership and What I Do!

First, the servant-leader must define what his or her leadership is going to produce (Philippians 2:19-24). If the leader hopes to produce privilege or prestige, he or she will expect to be served by the follower.

Second, the servant-leader knows whom he or she serves. With that understanding comes a knowledge of accountability that he or she has to others and, ultimately, to God.

How do I define my leadership?

Servant-leadership and What I Do!

A thorough understanding of 'who leads the leader," and the accountability and authority which that structure conveys , empower the servant-leader to lead with God's kingdom in mind.

Jesus taught the greater the service, the grater the leader (Matthew 20:26-28).

To be truly unique—or highly valuable—be a leader who, like Timothy, serves the church by helping followers succeed.

Christ's Seven Principles of Servant-leadership

1. Jesus humbled himself and allowed God to exalt him.
2. Jesus followed his father's will rather than a disposition.
3. Jesus defined greatness as being a servant
4. Jesus risked serving others because he trusted that he was God's son.
5. Jesus left his place at the head table to serve the needs of others.
6. Jesus shared responsibility and authority with those he called to lead.
7. Jesus builds a team to carry out a worldwide vision.

Servant-Leader

In the end, being a servant-leader is not something you do but rather something you are. It is about creating the right environment to get the best out of people and unleash their greatest.

Servant-Leader

The best test is this:
"Do those served grow as persons?
Do they, while being served become,
healthier, wiser, freer, more autonomous,
more likely themselves to become
Servants"
(Greenleaf, 1977, p. 27).

QUESTIONS

Thank You

Delegation of Leadership
Pastoral Leadership

Rev. Margretta L. Dobbs MDiv., BS
Associate Pastor
St. Paul A.M.E. Zion Church

Leadership requires excellent delegation. That is when we use conventional wisdom. Great leaders do not try to do everything themselves. Instead, the pastor should recognize their strengths and weaknesses and understand the value—to their organizations. Pastor and leadership expert John Maxwell states this way: **"**If you want to do a few insignificant things right, do them yourself. If you want to do important things and make a great impact, learn to delegate."[1]

Pastors want to do important things and have a significant impact. Pastors want to contribute to what God is doing in their community and throughout the world. But pastors cannot reach their potential, and the church cannot reach its potential if the pastor tries to do everything themselves. The truth of the matter is too many pastors are too hands-on with the daily operation of their church. "On the surface, being hands-on may seem like the easiest, safest, most productive path. But, as the saying goes, if you want something done right, do it yourself**."**[2] However, you cannot do too many things independently when trying to do them effectively.

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[1] John C Maxwell, *The 21 Irrefutable Laws Of Leadership* Nashville, Tenn.: Thomas Nelson, 2007.

[2] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

When leaders try to do too many things on their own, this will often limit your success and your church's potential. As pastors, you want to do important things and make a significant impact in your community, then John Maxwell is right: you will have to learn to delegate. The first step is a little counterintuitive: "To delegate well, you will need to find clarity around what to delegate and what not to delegate. Once you understand the duties and responsibilities that must always remain in the senior pastor's hands, then and only then can you begin the process of handing everything else off to members of your ministerial staff."[3]

Benefits:

1. "Helps maximize the strengths and talents of your ministerial staff."[4]
2. Pastors can focus on the things only they can do, which means the pastor will do a better job.

Part One: Vision-Caster

The first role the pastor cannot delegate to anyone is their vision.

What is Your Vision for the church? We can talk about vision; however, we need to discuss vision clarity first. The vision for the local church starts with the critical question that needs to be answered for the congregation is **"**Where do you sense God is taking **the** church in the future?" Finding this question will take some work. The pastor must develop a vision before they can cast it. The pastor in charge cannot do it alone to create

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[3] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

[4] Kara Doak et al., "*Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

a vision. Clear vision can be challenging if the team is too large. Sometimes churches attempt to craft a vision with 25 to 50 individuals speaking into the process. This will not work. The process becomes too noisy, messy, and confusing. The vision becomes too muddy to capture the congregation's goals and encourage them to engage in the church's life.

To Effectively Develop a Clear Vision:

1. "A Small Team (8 to 10 people is ideal).

2. A Facilitator—usually will not work when the pastor tries to facilitate the process of defining a vision. A dedicated facilitator should not be on the team; this will allow them to manage the process of presenting the vision without speaking into the vision; this will help make better decisions."[5]

As we walk through the process of defining vision, we should have one goal:

Develop a single statement on where you see your church:

Vision Statement:

The vision statement should be bold but realistic**.** There is a fine line here.

If the bar is set too low, you do not need God to accomplish the goals; the vision will not compel people. However, if your vision is too high, the congregation may become less motivated because they will not believe it is achievable. Therefore, the vision statement should be specific but not too detailed. When the assembly says, I get it! I understand where God is taking us!" however, too many specifics can be overwhelming, and one might lose people in the shuffle.

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[5] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

Clear Vision**:**

The pastor in charge and the ministerial leadership staff of the church decided what the vision was to reach more congregants. The idea is they wanted was to double the number of congregants in their church. However, one does not think that the concept was only about numbers. The idea was to grow the church from 75 people to 201 people.

Why 201**?** Because this would be "a memorable way to encourage everyone in the church to have one person in mind they were praying for, engaging in their welfare.

The church's vision is bold but realistic. It is specific but not too specific. Defining your vision or about to begin the process, this balance should be your goal."[6]

In the example above, success is clearly defined and measurable. So when you reach the end of the vision time—whether it's a three-year vision or a five-year vision—these can easily assess whether the church accomplished the goal.

STOP:

> "A vision statement and a mission statement are not the same things.
>
> A mission statement expresses why the church exists. A vision statement paints a clear and compelling picture of the church's sense of where God is leading them in the future."[7]
>
> Clarifying
>
> Once the vision is defined, it is time to communicate it to the ministerial staff and the church. The group's passion, talent**,** and behavio**r** will determine whether the

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[6] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

[7] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

church successfully pursues the vision. The church needs to understand, in strategic plans, the church's future destination and the journey the pastor, ministerial staff, and congregation need to be on one accord to achieve the goal. "The best way to define strategy is to answer some journalistic questions which include:

- Where are we going?
- How are we going to get there?
- When will we arrive?
- What are some key milestones we can expect along the journey**?**

This kind of clarity will help people feel part of the process. It creates buy-in."[8] That is part of what vision casting is all about. You want to engage people. That is why explaining the strategy for accomplishing the vision is so essential.

Two Whys for Vision When casting vision, it is not enough to explain **where, how,** when, and what**.** You will "need to answer two crucial why questions if you want to engage the people in your church fully:

1. Why is this vision important for the church?

2. Why is this vision essential for me too?"[9]

Most pastor explains to the team the sense of where God is leading the church; it is necessary to explain why the vision for the future matters. Paint a picture of how your

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[8] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

[9] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

church will be different for the community and achieve the goal. The second question:

"The vision has to be personal for everyone in the church. This is where storytelling has to be good for "vision casting. Stories help move people from information to inspiration. Information moves the mind. Inspiration moves the heart**.** Effective vision casting must move both because when people are engaged at both the mind and heart levels, they take action."[10]

The more personalize the vision, the easier it is for the ministerial staff and the church to get aboard. When asking people to make significant investments in their prayer, time, and financial resources, the invitation must be personal. When asking someone to lead the way in generosity, there needs to be a one-on-one conversation. This is why it is crucial to make the vision personal.

Questions for Reflection:

1. **"Do your** church **currently have a vision statement?**

   • If not, this will benefit the church to create a vision statement.

   2. Where do you think God wants to lead your church?

   3. Strategic leadership involves seeing how individual ministry decisions fit into the bigger picture. On a scale of 1 to 10, how would you currently rate yourself as a strategic leader?

1	2.	3.	4.	5.	6.	7.	8.	9.	10.

[10] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

If you have a low rating, do not worry. With Strategic Leadership, you idle have it or do not have it. However, this skill can be learned and developed with practice.

4. “What can you do to ensure your ministerial staff and congregation understand where they are headed as a church, why that destination is important, and how they can help the church make progress.

Statement**:**

Crafting a vision statement is not easy. “An effective vision statement will set the strategy for your ministry and be an inspiration for your ministerial staff and congregation. In addition, it will reduce wasted energy by getting everyone on the same page and moving in the same direction.

Get Your Team:

Below, write down the names of 8–10 people who could help you craft a vision statement. Ministerial staff members, key members, and volunteers in your congregation. These people should be passionate about the church and spiritually mature leaders.”[11]

1._____ 2_____

3._____ 4._____

Facilitator**:** Find someone who can facilitate the discussions you crafted the vision statement. The pastor should not promote the discussions himself because he must contribute to work without getting lost in the shuffle of managing the process and personalities. It would help to find someone with experience writing vision and mission

[11] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

statements.

Do not skip this step**:** Writing a great vision statement can be difficult, and the process can get messy. A great deal is riding on it. If the pastor in charge has someone on the ministerial staff or congregation member in mind, write the names below.

1._____ 2._____

3._____ 4._____

Pastor's Thoughts:

Reflect on how your leadership skills and church ministerial staff operates. Please write down your thoughts and reflect on how you use delegation of leadership in your local church. These questions are for you as the pastor. Please, feel free, to be honest with yourself.

_____

_____

_____

"1. On a scale of 1 to 10, how would you currently rate yourself as a delegator?

1	2	3	4	5	6	7	8	9	10

Write down three things you can do to improve how you delegate (even if you feel good at it).

1._____

2._____

3._____

2. Are you on the right leadership pathway? Yes____, No___

Are you where you need to be or develop a new path? Yes___, N0___

3. Are you intentional about "Delegating to the ministerial staff?"

4. How much time and energy do you invest in your leadership growth and development?

Questions to meditate on as we go through this workshop.

Please place a check beside your current stage of leadership:

• Is your current stage of leadership appropriate to the size and maturity of

your ministry? Yes_____, No_____

• What steps are you taking to move into the next stage of leadership?

Do you Lead by example? Yes____, No____

Do you Lead through empowerment? Yes_____, No_____

Do you Lead by delegating? Yes____, No_____

Do you Lead through vision? Yes_____, No_____ [12]

The role of a pastor: |

Is your church is stagnant? Some ways to move forward depend on the size of your church. First, Schedule meetings with your ministerial staff make plans on how to delegate responsibilities. However, this will help eliminate the stagnant by growing your leadership team.

[12] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

Common mistakes that some leaders make:

List of common mistakes made by pastors in charge.

- Do not delegate to their ministerial staff
- Do not share the vision of the church
- Micro-manage
- Try to do all the work/make all the decisions
- Ministerial staff is not allowed to exercise their gift and talent.

Can you think of some mistakes that may be costing you and your

Church. List below.

_____

_____

To create an action plan mistake you might be currently making. Be specific about your goal. Be clear about your next step. **And take action!**

Are you Leading too many people?

Do you Sacrifice excellent teaching?

Are you Resisting collaborative leadership?

Church already has a vision statement, do a health check by using these questions with your leadership team (ministerial staff):

1. How old is your vision statement? Is your ministry relevant?

2. Do the congregation know the church vision?

3. What areas is the vision successfully

4. Are there any areas that do not agree with the vision statement? If so, what course of action is being taken?

The pastors in charge are the primary leaders in the organization. This is a role that cannot be delegated. Leadership is an opportunity for continuous growth church; you have to be actively engaged in your "growth as a leader. No matter how much you know and have experienced leadership, there is more to learn. "**Leadership** is an opportunity for continuous growth. No one ever figures it out completely. It requires evolution. The leader you were one year ago probably should not be the leader you are today. Leadership development and how you live out your leadership role are critical to the health of your ministry.[13]

Leadership/ Influence: The word leadership means different things to different people. What does it mean when we say the pastors have to be church leaders? Most "pastors need to broaden their views of leadership to include influence. Sharing influence is a key component of great church leadership—especially as the church grows. When churches are young and small,"[14] the pastors use their influence to accomplish tasks that make the church-run. Church growth sometimes requires a shift in leadership focus. The pastors in charge should use influence to fulfill the mission and vision of the church. This means delegating to the ministerial staff.

This requires the pastor to evolve in their leadership skills. "In other words, the leader you are today may not necessarily be the leader you need to be in the future for where your church is going.

As your church grows and you lead your ministerial staff and congregation toward

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[13] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

[14] Last modified 2022, https://theunstuckgroup.com/resources/4-roles-a-senior-pastor-cant-delegate/.

fulfilling a mission and vision, your leadership must be built around two functions:

1. **Leading/up**:"[15] The pastor must provide leadership for the ministerial staff, boards, and congregation.

2. **Leading /around**.

The pastor must provide leadership for the ministerial staff and leaders who report directly to the senior pastor. "One person can't carry the entire leadership load." Hence, the pastor has to intentionally build a team of capable (ministers) staff leaders and encourage individuals on that team to grow in their leadership skills.

Leadership Pathway:

There are four steps in the leadership pathway, but you can also think of them as the four stages of influence.

1. Example:

This is leading by modeling for others how the church does things. These leaders get their hands dirty and show others how it's done.

2. **Leading /delegation**:

Eventually, great pastors learn to give responsibility to their ministerial staff to broaden the amount of ministry they can accomplish.

3. **Leading others/ empowerment**:

This third stage is similar to the second stage except that you are handing responsibility to the ministerial staff and giving them decision-making authority. These leaders now have the responsibility to shape who they are, who their teams are, and the broad

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[15] Last modified 2022, https://theunstuckgroup.com/resources/4-roles-a-senior-pastor-cant-delegate/.

direction of their ministries.

4. **Leading/ vision:**

Moving into this final stage of leadership/influence requires you to become the catalyst for a movement. While the leaders below you make tactical and strategic ministry decisions, you motivate the ministerial "staff and congregants by clearly articulating where you think God is leading your church into the future."[16]

Moses Delegate**:**

A good example of a leader growing through some of these stages, taking a look at Exodus 18:13–27. Moses leads by example. He's listening to everyone's problems, adjudicating conflicts, and offering solutions. But the scope of that role became overwhelming. It was too much to handle on his own. So, Moses' father-in-law, Jethro, advises him to expand his span of care by delegating this work to qualified leaders. Moses had to entrust some of his responsibilities to others and be more effective. Are you at a standstill?"[17] Moving Forward: If you are not where you want to be on the leadership pathway, you may even feel frustrated." This is okay. It is common. The great news is that you can get un-frustrated when the pastors get stagnant in their leadership, often because of their churches' size.

Pastors of small churches lead by example. In other words, they do all of the ministries by themselves. Unfortunately, the small churches often expect and encourage this behavior. It is time to start giving away ministry tasks and responsibilities to qualified

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[16] Last modified 2022, https://theunstuckgroup.com/resources/4-roles-a-senior-pastor-cant-delegate/.

[17] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

leaders to the ministerial staff. You may feel some anxiety as you take this direction; however, commit to adding delegation of leadership, it will pay off for the entire staff.: Pastors of midsize churches have good delegation but do not empower other leaders. They tell other ministers what to do, but they have not given away ownership of ministry to other leaders. Delegation helps one accomplish more. However, the ministerial staff to whom you delegate the tasks to complete those tasks. You become the leader for performing ministry tasks in your church. Now it is time to go beyond delegation to empowerment.

3. Common Leadership Mistakes Pastors might Make:

Three common mistakes pastors might make as they lead their churches:

1. Leading too many people.

They were delegating tasks and responsibilities to focus on the four things the pastor cannot trust. Often the pastors add too many leaders to their ministerial team. As a result, the pastor may be trying to lead too many people; they will not have time to focus on the essential responsibilities. To avoid this will mean reducing the number of leaders directly connected to the leadership.

2. Sacrifice good teaching.

Most pastors are problem-solvers. They dive directly into the problems, engage them, and work until they are solved. Do not allow your time to be diverted from your teaching responsibilities to solve problems that will not serve your leadership or church. Remember what the pastor's first responsibility is. Pastors should make sermons preparation the priority focus and delegate other duties to the ministerial staff.

3. Many pastors are resisted collaborative leadership**.**

Authority issues tend to be a major issue for Baby Boomer leaders. Many have been taught a top-down or authoritative approach to leadership. However, the leader is expected to have all the answers, vision, direction, and responsibility. This approach to leadership may have worked a couple of decades ago. However, it does not work today. We must be open to a collaborative style of leadership. Build the church's leadership style around honor and mutual respect for whom God created us to be. Most senior pastors throughout the church have the voice in developing ministry strategy, which helps the church thrive.

You Got This! Leadership is how one lives out their leadership role. It is critical to the overall health of the ministry. Do not neglect it. Embrace change even if the church is small. For the church to grow, start delegation of leadership pathway to create an environment of church growth. The worst thing a senior pastor and ministerial staff can do is neglect leadership development in their church.

Society: You cannot leave culture up to chance, hoping team members will figure it out independently. Society is a set of behaviors that define what the team does, how it behaves, and its values. The pastor must be the primary cheerleader of society. If the ministerial leadership team is preaching and teaching values and the pastor is not on board, there will be a disconnect, and tension will arise. The pastor's responsibility is to set the tone for the ministerial team and lead the church by example. When this is done, the pastors in charge shape the team members and the society of the church. When visitors walk into a church and meet the leadership team, they feel the vibes of the church's society. This can be radically different from another team at another church.

They will sense the church's attitude and know if this would be a good fit for them in that society. So, the pastors in charge must intentionally define and champion the culture.

Example**:** Loving Church Of God: Dayton, Ohio. Loving Church of God has a four-member leadership team that has established a fantastic vision. They have ambitious visions, but their vision is not unrealistic because of their excellent vision. Five vision behaviors, you will know why.

1. We have trusted relationships with one another that are honest and sincere.

Authenticity is an essential behavior at the Loving Church of God. The entire staff understands this concept because the leadership team models it.

2. Never satisfied with the status quo**.**

Good is not good enough for the people of the Loving Church of God. They are eager to make things better. They are comfortable with a healthy challenge.

3**. "**A team effort win."

The Loving Church of God includes the concept that if an individual leader or staff member wins but the team does not win, it is not a win. Teamwork matters, and the senior pastor is their behavior. He believes everyone is equal.

4**.** Humble enough to know we don't know it all and secure enough to ask for the wisdom and help of others**.**

The Loving Church of God leans on each other, making good decisions.

5**.** They choose to be joyful and enjoy the journey together.

There is value in laughter. When we met with them, the Loving Church of God had some challenges for all to overcome. However, "we faced those challenges with smiles and laughter. They chose to be joyful in the journey together.

As you look at your staff's behaviors—as you look at the behaviors you model for them—what would you say are the defining characteristics of your society?"[18] Those behaviors—positive or negative—are your society. They asked how you do ministry work and who will determine, in large part, whether you succeed.

* If you have gone through defining your society the way the Loving Church of God has, you wonder about your next step. It is one thing to define the vision you want to have on your team. However, it is entirely different to live that vision out within the context of real ministry in the real world.

Once you have defined your society, you have to model it. It is impossible to overemphasize how important it is for the pastor to model social behaviors. Because of your influence as the pastor in charge, when you model culture, you shape culture. You must also ensure the ministerial leaders reflect those behaviors because if they do not, the rest of the team will not either. And if the rest of the pastoral team does not reflect those behaviors, the church will not adapt to the culture.

* When you have defined vision and are actively engaged in modeling it, so it becomes sticky with your ministerial staff and congregants, it is time to teach it. But, again, teaching goes back to vision. You need to keep church behaviors in front of the pastoral team by talking about them.

  As the pastor in charge, you need to communicate, preach, and regularly share the vision with the ministerial team. Pastors should schedule monthly ministerial meetings are a terrific way to address any problems and increase the spiritual flow

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[18] Kara Doak et al., "*Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

of the church. Bringing society and vision-casting back to ministerial staff meetings is one of the most critical ways to remind yourself of who you are. Can your staff remember them? If they can, then they are portable—your team can take them anywhere.

. Teach behaviors. Encourage members to join the vision and celebrate people living out your vision for the church values. “An old management principle: What gets noticed, gets repeated. When you acknowledge and”[19] observe someone living out your cultural values, it communicates to everyone the alignment between what you say your value and what your value is. This will encourage everyone to embrace those values. You have a coaching opportunity when people drift from your cultural values (they agree that honesty and sincerity are good but are not always honest and sincere). You must take action because you will not have an authentic culture if you do not. Churches do a good job of holding people accountable for performance. They are good at confronting integrity issues. They keep people responsible “for immoral behavior. But churches tend to be too accommodating when”[20] living out cultural behaviors. If it is not sinning, leaders often let it slide. But that is dangerous. You cannot tolerate behavior outside of the culture you are working to create. That may sound harsh, but the cost of inaction can be the death of your culture. When leadership and staff are not aligned on cultural behaviors, those behaviors become inauthentic; you may talk about them, but they are not consistently modeled by leadership and ministerial staff. The culture becomes an

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[19] Last modified 2022, https://theunstuckgroup.com/resources/4-roles-a-senior-pastor-cant-delegate/.

[20] Last modified 2022, https://theunstuckgroup.com/resources/4-roles-a-senior-pastor-cant-delegate/.

aspirational culture. And the problem with aspirational cultures is no one trusts a church that doesn't live by the values it espouses."[21]

Rewards**:**

When each team member embraces and lives out the shared set of essential behaviors you have defined, modeled, taught, and coached, the team begins to reflect those behaviors. This will shape the culture of your entire ministry.

Here are two rewards you will see from this kind of authentic culture:

* When your ministerial staff shares a vision, things get done. Increased unity leads to increased productivity.

* Increased clarity about who fits on the ministerial team and who does not.

It is not enough to look at a candidate's competency when hiring or appointing. Everyone on ministerial staff must be "a good fit, both in terms of chemistry and culture. Having a clearly defined culture helps you read someone's fit. But what helps, even more, is when your entire ministerial team has embraced and lived out those cultural behaviors."[22]

When your culture is alive, the congregation can tell whether a candidate fits the church. And finding a good fit is essential if you want to maintain or grow organizational goals.:

Culture is not still. You cannot just set it and forget it. One of your crucial responsibilities as pastor of the "church's culture champion is to evaluate the state of your culture periodically. When you see something you don't like, you must be willing to look in the mirror. Remember: you set the tone for your church. Whatever it is you do not, the

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[21] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

[22] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

church's culture comes from how you operate. If this happens, take some time away. If you need to, put together a collaborative team, and start talking openly and honestly about where you see not in line with your culture. Then, create a plan for the course correction and execute the plan. Do not allow cultural issues to slide. There is "too much at stake. Your church's culture influences your effectiveness as a leader, the quality and efficiency of the ministry work"[23] done by your ministerial staff, and your church's effectiveness and growth potential.

Culture Reflection:

Use the following space below to reflect on what you learned in the previous section about your leadership skills in your church.

_____

_____

_____

_____

1. "On a scale of 1 to 10, how would you say you currently fulfill your role as "Culture visioner?

1	2	3	4	5	6	7	8	9	10

2. When was the last time you taught or coached your church's culture?

_____

[23] Last modified 2022, https://theunstuckgroup.com/resources/4-roles-a-senior-pastor-cant-delegate/..

_____

3. How long has it been since you evaluated your church's culture?

_____

_____

4. What are some tasks or responsibilities that can cause you to **"let culture slide?"** What can you do to prevent those things from getting in the way of Your role as your church's culture champion?"[24]

_____

_____

:

Take a moment and create a list of behaviors you would like to see authentically Your ministerial staff and congregation demonstrate you.

_____

_____

• As you think about the behaviors you listed, how well do you currently model them? _____

• What is one thing you can do to model better each behavior?_____

_____

• What can you do to teach better and coach those behaviors?"[25]

_____

[24] Last modified 2022, https://theunstuckgroup.com/resources/4-roles-a-senior-pastor-cant-delegate/.

[25] Kara Doak et al., *"Training Industry - Your Complete Resource For Training And Development"*, Training Industry, Last modified 2022, https://trainingindustry.com/.

Closing**:**

Great leaders know their roles and can be identified by the. Only when clergy understand the duties and responsibilities that must always remain in their hands can you begin the process of delegating everything else off to members of your ministerial staff. Then and only then growth as a leader will strengthen in the local church and set the stage for dynamic organizational development. So, as you ponder over your next steps, let me leave you with a prayer: Heavenly Father, we come as your disciple's leaders, we ask that you open our hearts, minds, and souls that we will become the leaders of your church that you have called us to be. Please help us, O'Lord, to work together to build the kingdom that will glorify your name. In your Son Jesus name, the only name that we can call upon and make a difference. Amen.

”

APPENDIX E

CONSENT FORMS

- Dear Participant, I invite you to participate in a research study entitled: Delegation of Leadership: A Model To Increase Awareness Of Clergy Stress Due Improper Leadership Skills. I am currently enrolled in the Doctor of Ministry at United Theological Seminary, Trotwood, Ohio, and am authoring my dissertation. The purpose of the research is to determine. If clergy are taught critical concepts about delegating leadership responsibilities, they will understand the connection between a leader's ability to exercise leadership and stress. Clergy awareness of appropriate delegation of leadership will result in stress reduction. The enclosed questionnaire has been designed to collect information on leadership skills and stress. Your participation in this research project is entirely voluntary. There are no known risks to participation beyond those encountered in everyday life. Your responses will remain confidential and anonymous. These research materials will be kept under lock and key and reported only as a collective combined total. No one other than the researchers will know your answers to this questionnaire. If you agree to participate in this project, please answer the questions on the questionnaire as best you can. It should take approximately (30-60min.) to complete. Please complete the consent form below.

Consent Form:

I__, agree to participate in Margrett L. Dobbs's Research study.

I am between the ages of 30 and 80 (Age___). I understand and ha a record of the central details of this study as explained. I affirm that participation is voluntary. I will provide feedback with the understanding that it will remain anonymous. I agree to share information under the terms that the researcher will have to assess all raw data and retain this data for up to five years in a protected form. Should I consent to be interviewed, it shall be by permission only at my convenience.

Please check only one box:

I agree to an interview at my convenience [ ]

I do not agree to an interview [ ]

Should an agreed-upon interview occur, I understand that feedback provided through my interview with the researcher may be used and included anonymously in Margretta L. Dobbs's final project and published form with my sole permission.

Please check only one box:

I agree to the use and inclusion of data provided during my interview [ ]

I'm afraid I have to disagree with the use and inclusion of data provided during my interview [ ]

I agree to contact Margretta L. Dobbs if more information is required or exclude my input from the study.

- Signed Date__
  - Email required
  - Begin

."

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